

V Vhere vnto
Auiian, and also the Fab
with the tables of Pogg. the El
tentine, very pleasurable
to reade.

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This Historic maketh mention how Elspe excused himselfe before his Lord , for casting of the Fygges.

As so farasmuch as his Lord to laboure Clospe was bounde, supposed that he was not profitable, he sent him to laboure in the feldes, and to drygge and delue in the earth. And on a day as hys Lord walked in the feldes one of his Labourers gathered fygges, and presented them to hys Lord saying, My Lord take these fygges, as for the first fruite of the fide. And the Lord received them i. fullie, and delivered them to his seruaunt named Agnopus charging him to keepe them till he returned from hys bayne. And it hapned that Elspe comynge from his labour, demanded his dinner like as he was accustomed, and Agnopus whiche kept the fygges rate of them , and said to one of his fellowes , yf I doubted not and feared my master, I would rate all these fygges. And his fellowe said , if thou wylt let me eate with thee, I will finde a craft y we shall have neither blame ne blame therfore. And how may that be saith Agnopus, to whom his fellowe sayth , when my Lord shall come home, we wyl say to him that Elspe hath eaten them. And because he can not breake, he shall not excuse himselfe, & therfore we shalbe well beaten, and hevvespon they went

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and eate the fygges betwene them bothe , say-
ing, this villaine shal bee swel beaten . And
when the Lord came out of the baine, he com-
maunded Agatopus to bring hym the fygges, and
Agatopus said to hym Sir, when Clope came
from his laboure fro the field, he sound the bel-
ler open, and went in without reason, and bath
eaten all the fygges. And when the Lorde hearde
this, he was much angry, and sayd , call to me
Clope, to whom he saide . Thou counterseyte
churle, how is this happened that thou hast not
beene afraid to eate my fygges : wherof Clop was
a feard, and beheld them that had accusid him.
And the Lord comanaunded to dispoyle hym, and
he knelled downe at his Lordes fete, & by signes
because he could not speake, prayed his Lorde to
gire hym space to excuse hym . And his Lorde
granted to hym . And anonc after hee tooke a
bessell full of hote water, which was on the fire,
and poured the hote water into a bason , and
dranke thereof. And atone after hee put hys sin-
ger in his mouth, and cast out al that was in his
stomacke, which was onely water. For that day
he had fasted nothing but water. And he prayed
that his accusers might sembiably drinke of the
water as he had done, and so they did. And heles
their hande before their mouthe because they
should not have vomite. But because the wa-
ter was hote, and theri stomacke resolued by the
water, they vomited out the water and also the
fygges

figges together. And the Lorde siring that, sayde to them, Why haue ye lyed to me against thys Esope that can not speake? And then he com-manded to dispoute them and beate them open ly saying: who soever doth or sayth wonge of other, shalbe punished with the same payne that is due therfore. And these things seene & exper-imented, Esope returned to his laboure. And as he laboured in the field, there came a Priest na-med Isydis, which went toward the Citty and had lost his way. And he syng Esope prayed him that he would shewe him the right way to the cittie. And Esope received him wofully, and made him to sitte vnder a figge tree, and set be-fore him bread, herbes, frys, and dates, & made signes to him to eate, and dñe we water of a pyc, and gane it him to drinke. And when he had wel eaten, he tooke him by the hand, and sett him in the right way for to goe to the Citty. After whiche thing done, the Priest lift vp hys hande to heauen, making hys prayer to the Gods for Esope, of whome he hadde received so god re-freshing.

*Howe the Gods of hospitality gaue speche
of tongue to Esope, and how he
whil ym was folde.*

Then Esope returned to his laboure, and after when he hadde well laboured, so to sche we the great heate of the Sun after hys usage,

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visage, went into the shadowe for to rest & sleepe vnder a tree. And then the goddesse of hyspitalitey appeared to hym, and gaue to him sapience and habylitey: and also she gaue to him the gyft of speche for to make dyuers fables and inuestigacions, as to hym which was right deuoute to hyspitalitey. And after whan Esope was awakened, he began to say to hymselfe. I haue not onely slept, nor sweetly rested, but also I haue had a fayre dreame, and without any impechement, I speake, and all that I see I call by theyr proper names, as an Horsle, an Oxe, as Asse, a Chariot, and to all other thinges I can so euery one giue his name. For I haue receyued sodenly the grace of this knowledge for y greate pitty that I haue had on them that lacke hyspitalitey, for he y doth wel ought to haue god hope in God, that hee shall haue good rewarde therfore, & therfore I shall not laboures less than I did before. And thus whan Esope began to laboure, there came be that had the charge of the fielde, & the ouersight, and anon began to beat one of the labourers greuously, wherof Esope was greatly displeased, and sayd to him in thys manner, why beatest thou him for nought? and eucry houre thou commest and beatest vs without cause, thou sleyest vs and doost nought thy selfe. But I shall tel to my Lord all this matter lyke as thou shalt well know. And when the procurour heard him called by hys owne name Zerwas, he meruoyld that Esope spake, & thought

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in himselfe. I shall go before to my Lord to the
ende that this foule villaine complayne not on
me, and þy my Lord depose not me of my procu-
ration. And he tooke his Mulet & rode unto the
citty, and came to his Lord, and said, my Lord I
salute you right humbly. And the lord looked on
hym and sayd to hym : why commest thou so af-
frayd and troubled ? And Zenas sayde to him, þy
noln in the fielde is happeed a thing monstre-
rous. What is that sayd the Lord, haue the trees
brought forth the fruite before the tyme, or haue
the beastes brought soorth theyr fruite agaynst
nature ? And Zenas answered him , nay my
Lord. But this crooked churle, this counterfeited
Esope thy seruant, beginneth to speake clerely,
wel said the lord, this is a thing that me semeth
is a thing monstrous, yea soorth sayd Zenas.
Then said þy lord, wee see daily many men when
they be angry can not speake , but when they
be in peace can well speake, and proffer thinges.
And then Zenas sayd, my Lord hee can speak a-
bove all other, and hath said to mee things con-
tumelious, blasphemous and vilonions, of thee
and all thy goddes. And then his Lorde was an-
gry and wroth toward him . And he sayde, goe
thou to the filde, and what thou wylt do wyth
him do it, sell hym or gyue hym , or lese hym,
for I give him to thee. And then Zenas tolde
thys gyft by wryting, and came into the filde,
and sayd to Esope : now thou art mine, and
in my puissance. For my Lorde hath gyuen
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thee to me, & because thou art a villain & an evill churle I shall sell thee utterly. And then it fortuned that a Merchant that had bought seruantes came into the field to buye beastes , for to beare ouer his merchandize to Ephese : the whiche met with Zenas, and he saluted him, and demanded of him if he had any beastes to sell. And Zenas answered, that for nothing he shoulde finde no beastes to sell , but I haue a seruaunt which is not sayre, but he is of a good age, & demanded of him if he would buy him. And the Merchaunt sayd he would first see him. And then Zenas called Esop, and shewed him to the Merchant and when the Merchant saw him so soule and disformed, he sayd in this maner. Fro whence is thys villaine come, and this tramped of Tragetenus. This is a sayre Merchandise, for if he had not a voyce, I wold swene that it were a bottle full of wind, ye he well occupied to bring me hether to shew me this sayre personage. I had supposed thou wouldest to me haue sold a sayre seruaunt, honest and pleasant. And then the Merchaunt returned on hys way, & Esop followed him, and sayd to the Merchant , abyde a little haere, & the Merchaunt sayd, let me not villaine , for thou mayst haue no proesse of me, for if I bought thee I shold be called the Merchant of soules, and of vaine things. And then Esop sayd to him wher fare art thou then come hether, and y Merchant answered, to buy some thirg that is faire, & thou art soule, ouer lothly & counterfeyted for me, I haue

have nothing to do with such merchandize. And when Elope sayd, if thou wylt buy me thou shalt lese nothing. And the Merchaunt demaunded whereof may thou do me any profit? Elop said Be ther not in thy house little children, ne in thy towne that cry & run, buy me and thou shalt doo wisely & shalt be their master, for they shal dread and feare me like a false visage. And then the Merchant smyled for the words of Elop and returned to Zenas, & asked of him how he woulde sell that faire merchandize. And the Zenas sayd to him, give me xxx. pounde or threë halfe pence for him, for I wote well y no man wyl buy him, & then y Merchant payde for him as much as hee was well content, and the Elop went wyth hys master into his country, & as hee entred into the house, he saw 2. children lying in the lap of their mother. Then sayd Elope to the Merchaunt. Now shalt thou haue experiance of that I haue promised, for sithen these two little children haue seene me they haue beeне still and ascarde. And then the merchaunt laughing, badde him to enter, and he seeing the felowes sayre and pleasant saluted them, saying, I salute you my faire fellowes. And when they saue Elope, they said all we shall haue anone a sayre personage, what wyl our master do to buy such a man, so soule and so disiformed? And theyr Lorde aunswere because that I haue founde no beastes to helpe you, therfore haue I bought this galande for to helpe you to beare my cariage, & therfore depart among

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among you the fardels for to beare, and then E. Esope said to thē. O god felowes, ye see well that I am least & feeblest, I pray you to gine to mee the lightest burthen, and his felowes said to him, because thou maist beare nothing. To whom E. Esope said, because ye do al the laboꝝ it is meete I only shoul dbe idle and vmprofitable to my Lord

Howe Esope demanded the lighter burchē, but to their seeming he tooke the heaviest, which was at last the lightest, and so he beguiled hys fellowes.

Then hys fellowes sayd to him thus, which wylt thou beare? and Esope beholding all the burthens, fardels, packs, and Panyers, tooke a panier full of breade, for which two of the bearers were ready for to haue borne, and sayd, nowe take me this panier here. And then they sayd he was the most foole of them, because he might haue chosen the lightest, and tooke the heaviest. And so he tooke the Panyer of bread and went forth before all his felowes, whych when hys felowes beheld and saw, they al sayde that they master had not lost hys money, for he was strong & myght beare yet an heauier burthen, and thus they mocked him, and alway E. Esope was at the lodging before his felowes. And when

en E, when they were arrived at their lodgynge, theyz
hat g master made them to rest, and commanded E,
te the sope to bring forth breade for to eate, and so hee
n, be- toke bread out of the panier, y his panier was
m E, halfe empty. And when they had well eaten each
ete J of them tooke his burthen, and Esope boore leste
Lord then he did, & came to his lodgynge before his fel-
lowes, and at supper he gane thē somuch breade
that his panier was all voide & empty. And on
the next day he tooke his panier and went such a
pace before his felowes that they knew him not
so that one demaunded, who is hee that goeth so
ar afore vs? and an other sayd, it is the crooke-
backed and counterfeit chorle, whiche by his sub-
tilty hath deceived vs that beare the burdens
not consumed by the way, but hee hath auoyded
yys burthen and is more wily then we bee. And
when they came to Ephesē, the Merchant ledde
his merchandise to the market and also his three
seruants for to sell, whiche were named Grama-
ticus, Saltis, and Esope, and a Merchant sayde
to him, if thou wilt sell thy seruantes at a reaso-
nable pricē, there is a Philosopher named Cr-
antus, to whom much people goe to learne at a
place called Samnon, lead thy seruants thither
and the Philosopher wil buy them: & the master
and owner of thē did wel array Gramaticus and
Saltis wþt new robes, and ledde them thereto
for to sell, but because Esope was so soule and
lothly he was cladde in canvas, and was set be-
twene the other two which were fayre, ple-
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saint and well favoured men, but all they that beheld Esope were abashed because of hys dys-
lourning, saying: from whence commeth thy-
selfow, and because þ they so wondred on hym,
he looked all ouerþwartly on them boldly.

Of the seconde sale of Esope.

And when the market day came, Crantus the Philosopher departed out of his house, and went to and fro through the market, and he sawe these two young men, and Esope standing betweene them, he meruailed of the prudence of the Merchant that had so sorted them, and hee approached to one of them & layde to him in thys manner. Of what country art thou? And he answered, I am of Capadocia. And Crantus da-
maunded saying: what canst thou do? And hee answere-
red, I can do all thing that thou wylle, which answere when Esope heard, he laughed, shewing his great teeth, & al the schollers þ were there with Crantus, beholding Esope so sore laughing shewing his great teeth, they thought they sawe a monster and not a man, and said to theyz felowes, this great whorson hath greet teeth. And some asked what they had seen, and they sayd that he sore laughed and shewed hys teeth, and some sayd he laughed not, but that he was a colde on hys teeth. And one demanded wherefore he laughed, calling him gentle gal-
land, and he sayde, what hast thou to do therewith?

ey that with knave, go thy way, and y scholler departed
ys dys, all ashamed, folowing his master. And then Cr-
anthys demanded the pryce of Haltis. And the
i hym,
e. Perchaunt sayd he shoulde pay for him a thou-
sand pence, & Crantus esteeming the price ouer
ere, returned to the other fellow & said to him.
Of whence art thou? and he sayd of Lydo, and
Crantus asked of him: what canst thou do? he
sayd I can do all that thou wistenest, when Esope
heard those words, he laught then more then he
did before. And thus when the schollers saw him
laugh, they sayde: thys fellowe laugheth at all
thinges. And Crantus demanded the price of
Gramaticus, and the Perchaunt said thre p.
rownes, which Crantus thought to deere and
went his way. Then the schollers sayd to thei
master, these servants pleased thee not, yes sayd
Crantuoth they please me well, but it is ordeined
in our city, that no seruant may be bought at
so high a price, upon a great paine. And one of
the schollers sayd, seeing they that be sayre may
not be bought, buy him that is soule and so dys-
formed, and truly he shall do thee some service,
and the paise that he shal be sold for, we our
selues shall pay. And Crantus said to them, if I
shoudde buy thys byllaine that is soule and dys-
cleane, my wife would not be well pleased, for
she is so curions, that she may not suffer to be
serued of such a counterfeyted servant. And the
schollers sayd. Master thou hast many thinges
of the which thy wife shall not gaine sayre ne
meddle.

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meddle. And then Crantus saide to them, let vs
then demaunde of him what he can do, least for our
default of asking we shoulde loose our money.
And then hee turned him to Escope and sayde,
God save thee young man. And Escope sayde to
him in this manner. I pray thee greeve me not.
Then Crantus saide to Escope. I salute thee.
And Escope saide : so do I thee. And Crantus
saide, leue these mockes, and aunswere to this
that I shall demaunde. And he asked what art
thou, and Escope answered, I am of fleshe and
bone. And Crantus said : I demaunde not that,
but where was thou borne ? And Escope sayde,
in the wombe of my mother. And Crantus
said, yet I aske not that of thee. But I aske
thee in what place thou were borne. And Escope
sayd, my mother never tolde nor assured me
whether shee was delivered of me in her cham-
ber or in her hall. And Crantus saide, I pray
thee tell me what thou canst do. Escope sayde
nothing. Crantus said : why, canst thou do
nothing ? Escope said no. Wherefore said Cran-
tus, Because my fellowes say that they wyl
do all thinges, then haue they left for me no
thing to do. Then the schollers were much a-
bashed, and had great mervaire, saying : that
he had aunswere by diuine wisedom. For there
is none that may be found that can do al thing,
and therefore he laughed. And Crantus sayd, I
pray thee tell me if thou wilt that I buye thee,
and Escope sayde, that is in thee, no man shall

let b estraine thee thereto, neuerthelesse, yf thou
ealst f oll buy me, open thy purse and tel thy money,
noney d make the bargaine. Then þ schollers sware
sayde g all the Gods, this fellow excedeth our mai-
ayde t ter. And Crantus sayd to him in thys manner.
ne not If I buie thee wilt thou not runne away? To
te the whom Esope aunswered, yf I will runne away
rantus counsell thee buy me not. And Crantus sayde,
to thi ou saiest well, but thou art ouer lothly and
hat ar ilfourned. To whome Esope saide, menne
he an ght not onely to behold the face of a man, but
t that, nely behold the courage. And then Crantus
sayde remaunded of the Merchaunt. What shall I
cantus ay for this Esope? And the Merchaunt sayde
iske o him, thou art a foolish Merchaunt to leave
Esope ese fayre and goodly seruaunts, and wylt
d mee, wo and let this Asse goe. And Crantus saide,
ham requires thee to tell me what I shall pay. And
l pray the Merchaunt saide thre score pence, and the
sayde hollers told out money to the Merchaunte.
ou do And thus by this bargaine Esope was seruaunt
Crantus. And when the banquers receiued
wylt the money for the sale of Esope, they demau-
e no ned curiously who were the buier & seller. And
ach a hen Crantus & the Merchant compounded and
that recorded betwene them that he had not beens
there olde for so much money. And then Esope sayde
hing, to the Banquers, thys is he that hath bought
y, I me, and this is he that hath solde mee, which
ther: hing they will denie, wheresore I affirme and
shall con say

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say that I am free. Then the Banquers lan
gut his canilation, and went and retourned to
the pice of Crantus, for as much as he had bought
Elope.

Howe Exentes brought Elope home

to his wifc.

Then when every man was departed, Elope
feloved Crantus home to his house
and when hee came before his house, he sayde to
Elope. abyde here a while before the Gate
till I gye in for to prayse thee to my Ladre an
mistes my wifc, well sayd Elope, and ther
Crantus entred into his house, and sayde to his
wifc. darre ye shall no more haue caust to bee a
debate with me, for ye haue desired me long syde
to get you a fayre servant, wherefore nowe we
haue bought one that is so wifc and so pleasant,
that thou never seest one fayrer. And wher
two of the Ladres seruants hearde him say so
weming that it had beeene truely, they beganne
to strive together, and the one began to say to
the other. My Lorde hath brought for me
fayre husbande, and the other sayde. Why can
right haue I dreamed that I was married, an
thus his seruants spake. His wife sayde, my
Lord, where is the fayre fellowe that ye pral
so much? I pray you lette me see him, and so
Crantus sayde, he is before the Gate, an

is wylfe sayd. I pray you bring hym in, & thus
the yong wemen had debate for hym one of
hem thought in her selfe, I shall set hym firste
if I may, he shall be my husbande, and so
be illid out of the house, and sayde, where is
his faire yong man that I desire to set? & then
Elope sayd to her, What demandest thou? I
am he. And when she saw Elope, she was aba-
shed and said to hym, art thou the faire perocke?
Cobere is thy tayle? And Elope sayde to her a-
bousaine if thou haue mede of a tayle thou shalte
sayd not sayle of one: And then as he woulde haue
Gat him in, the seruant said to hym, come not here
ye am; all that shall see thee wyl runne away. And
so ther hit she went in & tolde her fellowe what he
to bysses, and when shre came out and sawe hym so
bree a stourmed, she sayd beware thou knane that
ng for ou touch me not, & when Elope entered into
oure the house, alone he was presented to the La-
dresse, & when the Lady saw hym, knone she how
where to Crantus, and sayde so; a seruant thou
sayd not bronght a monster, thow hym out, and Cr
antus sayd to her, my wife, thou oughtest to be
sayd & iopous, because I haue brought to thee
me a sayre and so gett a seruant, and the sayde to
Crantus: I wot well thou louest me not, for
d, n on desirist to haue an other wife, and because
de, n on durst not tell it me, thou hast brought me
praisis soule great knane, to y intent that I shall
, and fro thre. I wil no longer abide, because thou

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knowest well that I may not suffer him. And I
therfore deliner me my dover, & I shal go my nat
way, & then Crantus sayd to Esop, when we and I
were on the way thou spakest largely, & now quyn
thou saist nothing, & Esop said to him, because it a
thy wife is so malicious put her in prison, and I sh
Crantus sayd to him, holde thy peace thou shal Esop
be beatē seest thou not that I loue her more thys
my selfe, Then said Esop, I pray thee that thou litt
loue her wel, & she said wherfore not, & Esop it is
smote his foste on the pauement, & cryed with no n
a loud voice, saying, bark. This philosopher Cr
antus is overcome of a woman. And Esop tur
ned him to his lady, & said to her, Madamie, I
pray thee take not my words at the worst, thou
wouldest haue a seruant that were yong, wel
fourmed, wel arayed, strong & rych for to seru
thee at thy dinner, & bere thee to thy bed, y can
rub an claw thy feete, & not such a foule & so diſtig
fourmed a servant as I am, for if thou hadde
such a one, thou wouldest set nougnt by thy hus
band, and therfore Cratus the philosopher ha
his mouth of God, which never lied. He saide y mā
there was many perils & tormentes on the sea
& other great riuers, and also pouerty is a har
thing and difficult to be borne, and also ther be
many other great daungeres and troublis infi
nite. But ther is no worse daunger nor perille
then is a false woman. And therfore Madamie
I pray thee that thou take no more a fayre ser
uant

n. An ynt nor pleasant for to serue thee to thentent
go in what thou dyshonour not thy Lord & husbande,
then wend then she sayd to Esope : auoyde thou vyl-
nowaine which art not only disformed of thy body
because of thy words. But I shall do well, for
I am I shall goe my way. Then saide Crantus to
Esope, thou seest not how thou hast angred my
wife thy wyfe, see thou please her, & Esope sayd, it is not
of thou little thing to please the ire of a woman, but
Esope is a great thing. Cratus said to Esop, speake
with no more. For I have bought thee to make
er Cratice, and not to make debate and strife.

How Exantus brought Esope into a garden.

Exantus bid Esope take a pampers folowen
him into the Garden. And Crantus sayd to
a dyngardiner, give to vs of thine herbs & the gar-
had gardiner cut of þ herbs & delivred to Esope, & he
hus take them, & Crantus payed for them, & when
þ haþ they wold haue gon, þ gardiner said to Crantus
ide þ master, I pray thet thou wilt assoile me a
se question, well sayd Crantus aske what thou
hardest, the gardiner demanded of him, saying,
er þ master what is þ cause that the herbs þ be not
inf labored, grow faster & sooner then they that bee
erill curiously labored? And this question answered
am Cratus, that they came by some prouidence by
which the things are brought forth: and when

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Elope heard this answeare, he began to laugh
And Crantus sayd to him : thou villain laughest thou me to scorne, and Elope said, I mock thee not, but him þ hath learned thee thy philosophy, what solution hast thou made ? what that, that comuneth of diuine prouidence ?
þyld of the kychen wyll make as god an answer. And then Crantus said to Elope, make thou then a better solucion. And Elope answered to him, if thou commande me I shall gladly, & Crantus sayde to him it appertaineth not to him þ iudgeth thinges of difficulty, to iudge rude things and rusticall, but I haue a seruant here whiche shall informe and give thee solucion of thy question if thou wylt pray him. And Gardiner aunswere. Can this villaine palyard that is so greatly disfoured aunswere to this question ? then the gardner sayd to Elope, hast þ knowledge of such things ? And Elope sayd, yea certaintly more then all the menne of the world, for thou demandest wherefore the herbs that be not laboured growe sooner then they that be sowne and laboured. And Elope sayde take heed to mine aunswere. For as a woman that hath beene a widdow, & hath had children by her first husband that is dead, after was maryed to an other man, which hath had children of an other wife before, and to the children of her first husband she is mother and to the other childre she is but stepmother. And

thus

laughe there is a differēce betwene her own chil-
dren and that other womans. For her children
hath nourished peaceably, and the other chil-
dren in anger and in wrath. So in this maner
is she of the earth, for she is mother of y herbes
that grow without labour, and is but frefh
and auer to the herbes that growe by laboure and
make. And then the Gardiner said to him, thou
glad I pray thee take of the herbs that be in my
garden, at all times and as often as thou wylt.
judge

Howe that Esope did beare the present.

¶ A time whē the schollers had ben in the
auditory with Crantus, one of the Schol-
ars drest precious meates for h supper of Cr-
antus & other, and when they were at supper.
Esope, Crantus tooke of the best meats & put them in
a platter, and sayd to Esope, go bere this to her
that I loue best. And Esope thought in himself
now it is time for to avenge me best on my mi-
stres. And when he came home into the hall, he
sayd unto his mistres, Madame, beware that
ye eate not of this meate, and his Lady sayd I
got wel alway that thou art a great sole, and
Esope said to her, Crantus hath not commun-
ed me to give it to thee, but to her that loueth
him best. Then Esope presented the platter to
little hounde which was alway in the house,
saying to the hounde, my Lorde hath sent to
thee

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thē this meat which is so precious. And the
the wifē of Crantus went to her chamber, and
began to wepe, & Eslope returned to Crantus,
and he asked him howe his loue fared, & he sayd
right well, & all ȳ meat ȳ I haue set before her
she hath eaten it, and Crantus said, what say
she? & he said, my lord she saith nothing, but shē
desireth to see thee, after when they had wel eate
to & drunke one asked whē mortal mē shal haue
most to dw, and Eslope sayd, that shall be at the
day of iudgment. The scholers hearing ȳ sayd
this villain is full of aunswers, & an other as
ked, why goeth the shepe to his death folowing
his master, and saith not one word. And whe
the swine is brought to be slaine, he doth both
cry & bray. And Eslope aunswered to them, and
said, because it is accustomed to milke & shad
the shepe, he weeneth that he shalbe milked
shorne, and therefore he feareth not to follow
or come, but because ȳ swine is not accustomed
to be milked or shorne, but to be letten bloode
lose his life, therfore he dreadeth when he is ta
ken, and all ȳ schollers said it is troth. Loe the
man is wise and hath sayd well, and each man
arose, and went home to his house, thus whe
Crantus was returned home to hys house, he
entered into his Chamber, and founde his
wyfe sore weeping, & he sayde to her, my swēt
loue howe is it with you, and kyssed her, and
she turned her back to him, and sayd, let me a

lon

I haue not to do with thee, I wil goe out
by house, thou louest better thy hound, then
to whom thou hast sent thy precious meat
because he knew nothing therof, he demaun-
what meat hath Esope brought to thee, and
said none at all, & Crantus saide I am not
but shanke, I haue sent to thee by Esope a platter
of precious meat, & he sayd, not to mee but
thy hound. Then he called Esope, & demaun-
at the d of him to whom he had giuen the meate y
delivered to thee, and he saide to her y loueth
the most, like as thou commandest mee. And
Crantus saide to his wife, vnderstandest thou
what he layth. I understand him wel sayde
both he, but he gaue to me nothing, but gaue it to
the hound. Then Crantus turned to Esope and
shewed to him, thou great villaine to whom haste
you borne y meate that I delivered to thee? &
Esope aunswered to her that loueth thee best,
and Crantus demaunded who was she? & E-
sope called the little hound, and said this is she.
the loue of thy wife is right naught, for if
she be a little angry, incontinent she reproueth
me, & sayth violently to thee that loueth her, &
will say, I wil go fro thee and leaue thy house,
if this hound go fro thee cal her again, & she
cometh anon making to thee cheere. And there-
fore y oughtest to say to thy wife, & not to her
that loueth thee best. Then Crantus laid to his
wife, thou seest that this fellow is a rayler & in-

The lyfe

inuenter of wrothes, and therfore hant patiencie sa
for I shall finde cause to auenge thee and beaute
him. And she sayd do what thou wylt, for I
shall never hant more to dw with him, and ther
fore take thy hound, for I goe my way, & wythe
out saying farewell, she went home to her fr
eres. And Crantus was angrye & sorowfull for that
her departing, and Elope sayde to him. Now yf
skest thou well that thy wife that is gon louet
thee not, but this little hounde abideth styll by
thee. Crantus al heauy for his wyues depar
ting, prayed her to returne, but it avayled not at
For the more a woman is prayed, the more i
she obstatine, and will do the contrary.

How Esope made his Lady to come home againe.

A^d because Crantus was angrye for thy
departing of his wife, Elope sayde to hym
master bee not angrye, for without praying
I shal make her anone to returne & come again
vnbidden. So that shee shall be more louely
wicke and obedient to your commandement
then euer shee was before. And then Elope
went to the market, and bought Capons and
many other poleyns, and as he bare them, pa
sing the house where his mistres was, it hap
pened that one of the seruauntes of the house
came out. And Elope demaunded of him. Hauing
ye sent

patient he sent nothing to the wedding of my Lorde
and bee so what wedding sayd the seruant? Unto the
wedding of Crantus sayde Esope, for to mor
and as we he shall wedde a newe wyse. And anon
wyf the seruaunt went into the house, and sayde to
her frantus wife: Madame there be new tidings
full shat be they sayde shee, Crantus shall haue a
Polwyse and bee marued, and soorthwith inconti
louerent she departed and came home to the house
styll by Crantus crying. Now know I well y troth
departed wherfore thou madest this great villaine
ed now anger me, because thou wouldest take an o
noze after wyfe, but I shall keepe thee well therefro
as long as I live shall never woman come
ere Crantus be thou sure. Then was Cran
tus glad and ioyfull for to haue again his wyfe
and gane Esope great thanke.

þow thowe Exantus sent Esope to the market
hyng buy the best meate he could get, and howe
ing þe he bought nothing but tongues.

þouleþ. And a little while after Crantus hadde hys
ents Schollers to dinner with him, and sayde to
Esope sope goe anone to the markette, and buye
and of the best meate thou canst fynde. And
pas sope went to the markette & thought in him
haply, now shall I shewe that I am no sole, but
þouleise. And when Esope came to the market, he
had bought the tongues of Swyne & of Dren, and
sent

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vight them with vineger, & set them on y table,
& the schollers said to Cratus, thy dinner is fymblie
of philosophy, and Crantus said to Esop, bring me
vs our meat, & Esop brought mo tonges arayed
in an other manner, y is to wit, with garlike
onions, and y schollers said these tonges be wel
vrest, for one differeth frō an other, & Crantus
had Esop bring other meate, & Esop brought
yet forth tonges, then were y schollers angry,
sayd, wilt thou alwayes give vs tonges, & Crantu
tus al angry in his courage, said to Esop, wha
other meat hast thou ordeined for vs: & Esop
said none other, & Cratus said to Esop, a grea
headed villain said I not to thes y thou sholdes
buy of y best meat y thou could finde, so hauie
said Esop, & thanked be God that here is a phi
losopher for I wold fain know of y philosophie
what is better then a tong, for certainly al an
al doctrine, & all philosophy, be notisid by th
tong, wout which, could be no ioy nor compa
among men, for by it y lawes are declared, b
it the good receive praye, the euil rebukes, th
sorrowful comfort, the foolish instruction, y wyll
men knowledge, & finally the greatest parte y
the life of mortal men is in the tong, and ther
ther is nothing better then y tong, nor nothin
more sweete ne better of sauor, ne more profit
ble to men. Then sayd the scholers, thou do
wong to be angry, for Esop sayth right we
And after al these wordes, they rose from y

þ tabl, and on the morow after, Crantus excusing
is fynyselue of theyz course fare, desyng them to
þ bring me againe to supper, & they shold haue other
þ arapeare. And Crantus said to Elop in the presence
þ rlike þ them that were there, go to þ market & buy
þ wele þe wort meat that thou canst finde, for all my
þ Crantus feends shal sup here with me. And Elop with
þ rouȝt troubling of himself, went into þ butchery
þ gry, and bought again tonges, & dight them as he did
þ Crantus soore, & when they came to supper, he serued
þ wham with tonges as he did before. And þ schol-
þ Elopers said, we be come again to tonges: & because
þ greaþe schollers were not pleased, Crantus said to
þ holdes Elop, thou great headed villaine, said I not to
þ ouȝe þee that thou sholdest buy the wort meat that
þ a þou coulddest find: so haue I done sayde Elope,
þ sophoþat is worse or more venimous then an euil
þ al an tongue: by þ long men be perished, by þ tongue
þ by þ they come into pouerty, by the tonge citties bee
þ npancrestoiced, by the tonge commeth much harme.
þ ed, þ Then sayde one of them þ sat at the table, Cr-
þ antus if thou set thy mind vpon this sole, hee
þ wyall bring thee out of thy wit, for hee sheweth
þ arte þell by his fashions that he is knauish, for like
þ thus he is disfoumed of his body, so is he of hys
þ oþhing condicions. And Elope said to him, thou art a
þ 1200ftake bate, soþ thou makest strife betwixt the
þ uðo master and the seruant, and weenest thou to bee
þ weþore curious then other? And Crantus soþ to
þ þ have cause to beat Elop said, a great headed vil-
þ laine

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layne because thou callest the Philosopher curiosions, goe get me a man that careth for nothin that is to say, one that is nothing curious diligent

Howe Esope founde one that
cared for nothing.

Esope departed and went out of the place beholding here and there, if hee coulde finde any man that was not curious ne cared for nothing. Hee went abroado, and spyd a great villaine sitting vpon a block wagging his leg and whistling with his mouth, to whom Esope sayde. My Lord desireth thee to come and dyn with him, which anon arose without saying any word, and entred into the house with Esope, and not saying God spedde you, sat down at the table. And Crantus sayd to Esope What man is this? Esope said to him a man that careth for nothing. Then Crantus sayd to his wife secretly, to the intent that we may auend on Esope, & beat him wel fayre loue, do that I bid you. Then he laid a loude, dame put water in a basen and wash this pilgrims feete, for he thought y villain would not haue suffred it but to haue refusid it for shame, and the shoulde haue had cause to haue beaten Esope. Then the Lady tooke water and put it in a basen, & began to wash the villaines feete. And how be

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at she was his Lady, yet the villain thought
his Lord wil do me some worshipp, & suffered
her to wash his feet without saying any wordes
to Crantus sayd to his wyfe, dame give him
ink. And the villain said to himself, it is well
worthy that I drinke first, and he toke the pcece
o dranke as much as he might. And Crantus
take the platter with fish and set it before him
and the villaine strayneyno curtesy, but eate
every morsel. And Crantus said to the cokke
is fish is not wel drest. Then Crantus com-
manded the cokke to be beaten. And the villaine
said to himselfe, this fish is wel dight, and the
cokke is beaten without cause, but I care not so
that I may fill my belly, and I shal alwaye eate
say nothing. And Crantus sayde to the
cokke bring in the tarte, and incontinent as the
tarte was brought, the villaine brake it in pe-
ces, and without any wordes he began to eate
reof. And Crantus beholding him howe he
eate, called the cokke, and said this tarte is euill
aten and hath no satour. And the cokke sayde
I made it, it is wel drest, and if it bee none
mine, the blame is not in me but in thy wife
Crantus sayde : When if my wyfe hath
done it I shall bren her all quick, and byd his
she should not answer me, because he shold
e cause to beate Esope, and then sayde Cr-
antus to one of his servantes. Goe fetch som
e and bushes to brenne my wyfe, and this
sayd

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said he, to see if the villaine wold arise to kylle
her from brenning, and the villain said to hym self,
this man wil bren his wife without cause.
Then he sayd to Exantus, sir if thou wilt bren
thy wife, abide a little while, & I shall go set by
my wife in the fields, and bren them both together.
And when Exantus heard these wordes, he
maruailed much & sayd, verily this man careth
for nothing. And then hee sayde to Esop, thou
hast vanquished me. But now let it suffice thee
frō henceforth if thou wilt serue me truly that
thou shalt sone returne into thy liberty, and Esop
sayd to him, I shal serue thee so that thou wouldest
never better serued, & 3. dayes after, Exantus
sayd to Esop, go and loke if there be much pe-
ple in the baine, for if there be none I will go
there and bathe me, and as Esop went by that
way, he met with y judge of the city, & because
he knew him he said to Esop, whether goest thou
to great head? and Esop said to him I wot not
Because he wende he mocked him, the Judge
commanneded him to pryson. And as he was
he said to y Judge, loe I said to thee wel that
wist not whether I went, for I supposed that
thou wouldest not haue put me in pryson. So
the Judge began to smile, and said to them that
led him, let him go. And as Esop went to the
baine, he saw a great company of men whiche
were there leaping, and there lay a stone at the
entry doore at which they stumbled & hurt them-
selves.

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when they were come to the baine, he saw
ope, the great company, and sayd to Esope : mowe art
office thou worthy to be beaten, for thou saidst to me
uly that there was but one man, and there be moe
d Esope an hundred. And Esope said to him, ther
ou were but one man, & if thou wilt here me y^e shalt
Grantus that I say troth, for that stome that thou see
much p^t at the entry of the baine, all that passed by
will g^tumbled at the stome, and none was so wise to
it by take it away but this one man, & therefore I
heare that there was no man but he, for all the
r goe never be but children and ignorant. And Cran
wot n^t sayd to him, thou hast wel excused thee, and
the Juge Grantus found no cause to beate Esope.

Of the awnsweare that Esope made of and
to his master.

After that Grantus had washed hym, he
it to returned hounewarde, and as he went hee
en whorged his belly, and eased hym by the way
me at Esope was beside with a paylefull of wa
urt the. And Grantus sayd to Esope, wherfore is it
that

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that when a man hath eased hym & purged
belly, that he loketh vpon the ordur therof,
Eslope answered him and sayd. There was
time past a philosopher that oft purged so
belly, & for feare that he shold leese his scien
alway loked & beheld if hee voyded it wyth
filth or ordur when he had purged his belly
ever after men loked when they purged th
bellyes what they voide, but thou oughtest
to doubt therof, for thou hast no wit ne scien
to lose, for to a swilish demande belongeth a
lith answere. And on the morowe next folo
ing as Exantus was set at the table with hys
freendes, holding a peice of wine in his hand
hys hand shooke for feare of the questions th
men asked of him. And Eslope sayd to him
ster, Dionisius saith that the god wine hath
vertues, the first is voluntuousy, the second
gladnes, and the thirds is, that it maketh m
soules, and out of their wits, wherfore I p
thee let vs drinke & make good cheere, & because
that Exantus then was almost drunke (for he
had well drunken) he sayd to Eslope. Holde
peace for thou art counseller of hell, I shall
uenge me on thy selfe.

How Exantus promised to drinke all the
water in the Sea.

And then anone the scholler sayde that Ex
antus hadde drunke enough, and was cha

with duernuch wine, and sayd to him, nay
ver, I aske of thee if a man might drinck all
sea, wherfore not sayd Crantus, I my selfe
will drinck it wel. Then said the scholler again.
If thou drinck it not, what wilt thou leese?
Byth hard Crantus said my house, I am content said
bellye scholler, and against thes I shall lay an 100
ed the wines on the bargaine, and this don, eche of
test we gave for their pledges their signet or gold &
the scien went hoine. And on the morrow as Eran-
eth a s was risen vp out of his bed, and salwe that
t folow had lost his ring of his finger, he sayde to C-
with hope, kniwest thou not where my ring is? I
s hano not laid Elop, but wel I remember and
ons thow for certainty that this day we shalbe put
inta m of our house, and why said Crantus: Elope
hath id to him, rememberest thou not the bargain
second at y madest yesterday at even? What bar-
eth me said Crantus: Elop said, thou art bounde
I pr drink all the sea, and for gage thou hast lefste
because o ring of golde, and when Crantus hearde
(for) these words, he was sore abashed, and sayd: in
olde that maner shall I drink all the sea, this may
shall not be, for it is vripossible, wherefore Elope I
ay thee tel to me, if it please thes, howe that
may vanquish or breake this bargaine. And
all the Elop said, thou shalt leese. But peraduenture
shall make that thou shalt well breake the
hat Crantus and the maner of it (sayd Elope) is
is charis, that when thyn adversary shall requyre

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thee to fulfill thy promise : Thou shalt chā
and commaund thy seruaunts that they b
a table and all such other things as is nec
ry to be vpon the riuage of the ſea, and m
the butlers and seruants to abide there w
thee, and before all þ company thou ſhalt m
a þace to be washed & filled full of the water
the ſea, & ſhall take it in thy hand, & pray tha
bargaine may be declared before all the fello
ship, & ſay that thou wilt auſſure the promiſe
wei before drinke as after, & thus ſhalt thou ſ
to al þ fellowship. My lords of Samy, ye kno
how yester day at euē I made promiſe to drin
all the water in the ſea, but al ye wot wel ha
many great flouds and ryuers come and fall
to the ſea, therefore I demand, and as reaſon
is, that mine aduersary keepe and hold the r
uers that they enter not into the ſea, and th
I ſhall drinke all the water in the ſea, and thy
bargaine ſhalbe broken and vndon.

How Exantus excused him from his premi
by the counſell of Eſope.

Exantus then knowing that the counſell
Eſope was well and good, hee was ſu
glad. His aduersary then came before Zenas
one of the Cittye to tell and ſhewe the ba
gaine. And prayed the Judge that Exantus
ſhould do what whiche hee hath promiſed to do
And Exantus comandēd to all his seruante

tha

they should beare his bed, his table and alter things that were necessary to him vpon riage of þ sea, and then before all the comy he made a peice to be washed, and filled it of the water of the sea which he toke in his hand & said to his aduersary, declare we nowo bargaine, & Crantus then turned hym toward the felowship & sayd, my Lords of Samy wot wel how many floodes & riuers enter & come into the sea, & if my aduersary wil kepe & hold them stil, so that they enter no more into the sea, I shal drinke þ waters in the sea. And they that were there began to say, Crantus spek wel. And then the aduersary said to Crantus, my master thou hast vanquished me, wher e I pray thee, that our bargaine maye be broken. And Crantus said I am content. And when Crantus was turned againe into hys use, Esop did pray him saying thus. My master because I haue holpen thee in thy neede let me go free at my liberty and at large.

How Exantus founde cause to beate Esope.

Exantus then cursed him saying, great heade yet shalt þ not escape frē nor goe fro mē, thou, see and behold before the gate, if thou espy two crowes together, and then come again and tell me, for the sight of two crowes nigh the other is good fortune: But the

The lyfe

Syght of one a lone is cuill fortune. And as
Clop issued out of the house, he saw two crowes
vpon a tree, wherfore he some returned agayn
and told his master. But as Crantus departyd
out of the house, the one fled away, then sayd
he, a great head wher be two crowes that th
sawest? and Clop sayde thus to him, as I w
to fetch thare, the one flew away. And Crant
said a crooke backed knave and euil shapen, it
ever thus thy maner to mocke me. But th
shalt thou not be quite, he comandedyd to v
his clothes & to beat hym, and as the men w
beting hym, Crantus was called to his dinner
then Clop said alas how much miserable am
for I haue seyne two crowes, & yet I am be
ten, and Crantus which saw but one, is callyd
to delicioys meatys, and there is none to whom
the birds be so contrary as to me. And wh
antus heard hym, he much meruailed at y gre
subtilty of his wit, he comauanded them th
beatc hym, y ther shold cease, & within a litt
while after, Crantus said to Clop, Goe thou
dresse vs some meatys for our dinner, for al the
lords shal dine with me, and Clop went to the
market & bought al y he woulde buy, and wh
it was ready he brought it into the hal, & ther
he found his mistres lying on the bed sleepyn
be awaked her, and sayd, Madamur if it ple
you, ye shall take heedc of this meaty. That th
dogs and cats eatc it not, for I must goe in
the

nd as he schchin again, & she answered to him. Goe
o crowne where thou wilt, for my buttocks have
d agan, & when Elope had dress & made ready all
depart other meats, he brought them into þ hall, &
en sayd his mistres which slept still vpō her bed
hat th buttocks toward the table, because shee had
I wþt dhat her buttocks had eyne, Elope went &
Exantus e lypþ her clothes, so that euery man might
ben, it her arse, and thus he left her sleeping.

**How Exantus found his wife
all discouered.**

þd when Exantus and his schollers came
in þ to dinner, they perceiued and saw hys wyfe
scallping, her buttocks all bare and naked. By
whome shame Exantus turned his face towarde
he Elope, and sayd knaue what is this: and Elope
grind, My lord as I did put the meate vpon the
n the ble, I prayed my lady that she would kepe it
kitt on the doggs. And she aunswere that her
the buttocks had eyen, & because I found her slee-
þing I discouered her buttocks, to the entent
to þat her buttocks, might the better see & looke
wherabout, & then Exantus sayd vnto him, a shrewd
the curauant, oft hast thou payd me thus of such
vies, what thing worse mayst thou doo to mee,
leasen to mocke thus my wife and me also. But
imme the time shall come that I shall make thee dye
in euill death, and within a whyle after, Ex-
antus

The lyfe

Aesop
Fables
of
the
Philosophers

Crantus said to Eslope. Keepe & looke well that no
fooles enter into my house but onely the Philosophers.
Eslope then wold th
and set him beside the gate, and as one of the
Philosophers woulde haue entred. Eslope sayi
gan to grone & sayd, come in theu Dog, and t
philosopher weening that he had mocked him
al wroth & angry went from thence, and th
did many other. But at the last came there o
which was very subtil, to whom Eslope did
he had don to the other, and he that was wy
answered him sweetly, & then Eslope let him
& enter into y house, & anon he went againe
his lord & said to him. No philosopher is com
to the gate but this one, wherefore Crant
thought that all the other had mocked him a
was wroth & angry. And on y morrow, as th
met with Crantus, they said to him thus. C
rantus, wel thou mockedst vs yesterday. Fo
that kept y gate cast no vs a shyroude looke, a
did call vs dogs, for the which things Crant
was more troubled and angry then he was be
fore. And anon he called Eslope and said to him
Goe thou crokedbacked, counterfeited and fai
charle, they whom y sholddest haue receiu
with worship & great houour, thou hast vit
pered & mocked. Eslope answered to hym, th
chargedst & commandest me, that I shoul
let none enter into thy houise, but wise & sag
philosophers, and Crantus said, a false face a
crooked

ll that I backed knaue, be not these sage and wyse
the D^r Philosophers. No certainly said Esope, for when
en w^t them enter into thy house, they entred
one of t^e like fooles went againe their way with-
Esope h^s saying of any worde, but this alone answe-
, and t^e wisely, and therfore I repute & allow him a
ted him a wise philosopher, & the other as folcs, for
and th^t he is he v^t taketh any light woord in anger.
here o^t then al h^s Sainiens & philosophers v^t were
e did re approued v^t answer of Esope, & they mer-
s wy^t ed of v^t great wisdom which was in Esope.
him

gaine now Esope found a treasure, and how Exan-
is con- tus made him to be put in pris^ron.

nd within a while after, as Crantus was
im a with Esope, beholding the great sepulcres
as th^t Tombes, and the Epitaphes of auncient
s. Esope which perceived an arche that was
ffor^r th^t of a Columne, vnto the which men went
te, and to it by foure steps, he went ther^r, and
rantus th^tout any consonance he saw letters wryt-
was b^r, and entituled after this forme following,
o him B E O C T H C H. Esope called his master,
d farr^r said to him. My Lorde, what betokeneth
ceiuse letters? Crantus looked and behelde
t vntem well and a long while what they shoul-
d, the mif^r, and because he could not the significati-
oules of them, he said to Esope, tel me what these
f sag^r letters signifie, and Esope sayd, my Lord, v^f I
re a sw^r thee a fayre treasure what reward shal I
troo

The lyfe

haue of thee, Crantus said, haue thou a goodly sy-
rage for I shal give to thee freedome & libertie
and the halfe of this treasure, and anon Elspe
went downe the four steps, and so depe he dived
ued at the fote of that Column, that he foun
the treasure, which anon he gaue to his Lo
& sayd, My Lord I pray thee that thou wylt
to me as thou hast promised, and Crantus sa
to him, or ever thou haue liberty and freedome
thou must learn me how thou knowest this
ence, for I repute & set by this science, & hold
to greater riches then to haue the treason
philosophy denoteth & specifieth it by the less
which he here writte in latin. descendit traditor
astos quatuor sodias et inuenies thesarium audiend
And after Crantus told to him. Sith thou art
so subtile, thou shalt not yet haue libertie, anon
Elope sayd to him. Looke well what thou do
for thy treasure appertaineth to the King Dionisius. And Crantus asked of him, and sayd
how knowest thou it, by þ letters which signifieth
to vs, that þ give and take to the king Dionisius
the treasure which thou hast found
When Crantus heard him say, that þ treasure
which they found, was appertaining to þ kyng
Dionisius, he said thus, Elop, take the one halfe
of this treasure & let no man know of it, Elope
then said to him thou givest it me not, but have
that þt & delued it here, giveth it to me. At þt
Crantus said, how knowest thou that? Elope
au

good answered for the letters following, shewing &
ther signifying it; that is to wit, E. D. Q. I. T. A. the
n Esop which letters signifying in latin, Euntes dimic-
e he ducere quem invenistis Thesaūum auri. And then
e folowing Exantus, goe we home, and there we shal
is Loarkit. *Item eam quinque in aliis quinque in aliis*
wylt How Exantus delivered him out of pryon
tus said and how Exantus promised him free
tedom and liberty *Item eam quinque in aliis* to him
this *Item eam quinque in aliis* And as Exantus was turned again into his
hold house, fr̄ b̄ h place wher as Esop had founde
sogre the treasure in the treasury before said, he mar-
ke left nailed at the wisdome that was in Esop. But
grado by the liberty and freydome which he demaun-
d in auctor, he was angry, and dreading, and sayde, the
you aonge of Esop made him to be put fast in pry-
one, a son, and Esop sayd, thys is a fayre promise of a
ou de philosopher, thou knowest well how thou pro-
ing I misedst to me liberty, & in the stead of freydome
d sayd liberty I am put in prison. And when Ex-
signitus heard him so speake, he reuoked & chan-
ging I red his sentence and mad him to be delivered
under and after said to Esop. Is thou wylt be put to
easly by liberty, holde thy tonge in peace and accuse
h kyng no more. And Esop sayd, do what ye wyll,
ne haue wylt thou or not, ȳ shall put mee to my li-
Esoperty, that same time befel a meruaillous thing
ut he within h̄ city of Samyl for as men plaid their
. In the common and publike playes, as yet at thys
Esop may be accustomed to do in many god cities, an
am

The lyfe

Eagle sodainly flew though all the company of ing
the peoplc, & toke and bare away with hym the sefor
ring and seale of the soueraigne and priuauençy
of all that citcy, and let it fal in the pit of a maner
which was in liberty. for the which dede and I c
taken all þ people of Samy was greatly mar
ueiled, and then arose a great tumour in þ cit
ty among þ people. For much they were doubt
ful of some persecution, and wist not what the
thing might signify, wherefore they were in
great doubt & in great heauines, & therfore in
continent they came toward Crantus, as to
him which they behelde for þ most sage & wyse
man of al þ city of Samy. & demanded of hym
what this maruaile signified, & also what thing
might besal therof. Crantus was ignorant, &
knew not þ signification of this maruaile wher
vpon he demanded of the people tyme & space
so to gine herevpon an answer. Crantus then
was in great heauines and dolour, because hee
wist not what thing to say, & Esoþ which salu
him so heawy and full of sorrowe, demanded of
him & sayd, why art thou so heawy in thy coun
tenance, leave sorrowe and take with thee ioy &
gladnes, gide to me the charge or aunswere to
the Samiens, and to my selfe thou shalt saye to
them these wordes. My lords of Samy I am no
divine, ne interpreter of þ mervailous thinges
that be to come, nevertheless, I haue a servant
in my house, which as he sayth, can tell such
thinges,

ny of thinges, if it please you I shall make him come
vnto the before you, and then by my counsel, I shall sa-
uncessly all the felowship, thou shalt therefore re-
manerme and haue worship, glory, and profite, and
I cannot satisfy them, thou shalt be delivered
of great infamy and shame, and I shalbe rebu-
tited and put to great shame. The Erantus ha-
ving his trust in the words of Esope, went on
the morrow to the great place of Damiens, and
assembled there the people, & went vp a bygh
where as the Judge was accustomed to sit, &
that which he had learned of his seruant Esope
he declared there before y^e Damiens, the whiche
things by him rehearsed and saide, prayed him
that he wold make his seruant to come neare
him, & before them. Esope came anone thereto, and as
he was before all the company, al the people of
Damery looked and beheld him with great mar-
thene, because he was so counterfeited and cro-
ched of body, they looke here is a fayre person
salvable to be a sute diuine, and went and moked
with him. And Esope, thyn being on the hyghest
part of al that place, began to make a token or
signe with his hand vnto all the people of the
Damens, to the end that they shold hold they-
mē to peace, and kepe their silence among them, and
said to thē in this maner. My Lords, for what
cause laugh ye and scorne me of my forme, and
know not, that men must not looke in the face
of a man to see and beholde, of what sygure, or
fouyme

The lyfe

fourme that he is of, but only to know his wises,
dome. Also men ought not to take heedes of the
vessel, for oft a soule vessel is full of good wine,
and that when h **S**anctus heard these wordes
they said to **E**sop. If thou canst give vs good
counsel for all the welthe of the common people
we all pray thee that thou wilt do it.

¶ And then **E**sop having confidence and trust
in his wisedom, said thus. Nature and kinde
the which commeth all good, hath this day sette
and put debate & strife betwene the Lordes and
seruant, for he that shall vanquish, shall not be
payed nor rewarded after this desert, for if the
Lord get h victory, I that am his seruant shall
get no liberty as right requireth, but I shal be
beaten, and cursed and impisoned, wherfore h is
yee wyll that I gyue you good assignmente
that, that ye demand, I aske and require you, that
that ye do make me free, and set me again into
my liberty, to the intent that with trust, confi-
dence and adacie, I may speake to you, and
I promise to ensore you, that I that shewe you
by signification and vnderstand plainly to you
promise of this get aboung oure fates, diuine and a-
¶ And the platt sayd with an equall voice, he al-
redy a thing reasonable and lawe, wherfore **C**her-
ritis shall make him free, and give to him his
liberty freely, as reason is. Whiche thing when
Sanctus heard, he refused to do. And the Lord
of the authority publicke said unto him, Exa-
mple

of Esop.

23

s wisdom, if thou wilt not obey to thy people I shall
of thine mine authority take him out of thy service,
wine, so that humble thy self to the temple of Juno.

So good owe Esope was restored vnto his liberty by
people the wyll of his master Exantus.

trust. So because that Crantus was required of
all his freendes that he should restore and
sette Elope into liberty, sayd to Elope, howe be
that it is not by my god will I gire to thee
liberty. And anon he y made y proclamations,
if the went into euery place whete such proclama-
tions shal be made and proclaimed. Crantus
hal bath gyuen free liberty to Elope. And when
this was don, Elop went into the midst of all
the felowship, and made a signe with his hande
that every one should keepe peace & silence, and
after said. My Lords of Samy, the Egle which
is king aboue al other birds, as the kinges bee
aboue all people, this bird hath taken away the
feoffement and seale of your gouvernour, this betoke-
meth and signifieth that a lyng shall demarnde
and aske your liberty and destroy your lawes.
And when y Samiens heard these words, they
were abashed, and anone camz a pursuante
in him with letters and demanded after the signet of
the Samiens. This messenger was brought be-
fore the counsell of the towne, to whom he pre-
sentid his letters contening the sentence for-
the lwing

The lyfe

lowing. Crassus king of Lindians to the S
enate and common people of Samy greeting
commanding you, that you do to me obeisance
and pay me tributs, which if ye resuse to do
I shal put you to death and brene your towne
wherof the Samiens were abashed, & for feare
wylling to obey vnto him. But neuerthelesse
first they went to Esope, and prayed him to sa
therof his sence, the which saide, My Lordes
Saminie, how be it that I would ye inclyned to
obey y^e king of Lindy, neuerthelesse, to the in
tent that I may counsel you y^e which is neede
ful, and for y^e publike welth and prospere, I do
you to know that fortune in this mōrfall lyfe
sheweth two things, & two manner of wayes
The one is liberty, whereof the beginning is
hard and difficult, but the ende of it is good
sweete, and facile. The other way is seruitude
wherof the beginning is facile, but ende there
of is sharp, bitter and hard. And when the Sa
miens heard these words, knowing that it be
houeth to the common and publike wealth, be
held and toke advise of the sentence of Esope
and said altogether. Because y^e we be in liber
ty, we wil not be seruants to any man, & with
this answere sent againe y^e messenger to Cras
sus. And when the king heard this answere, he
was wroth and sorowful, and gathered all his
men of warre, and also all the nobles and gen
tills of his Realme & made a great army for t
haue

he haue destroyed the Sarmiens, the which thinge
e might haue brought about, had not his mes-
senger ben, which sayd to him Kyght deere sir
to do soueraigne Lord, thou maist not be auenged
owne in the Sarmiens, so long as they haue Escpe
with them, which in all their affaires & dedes
elpeth & counselleth them, wherfore it is ne-
cessary that thou sende an Ambassadour to the
Sarmiens, that they shall send to thee Elope,
and that thou shalt pardon and forgyue them
eir trespass, for if thou maist haue Elop, they
Sarmy be in thy hands. And the king sodain-
sent an Ambassadour to them of Sarmy, the
ich Ambassadour applyed and set their wits,
shew unto the Senate of Sarmyc, the will of
eir Lord Crassus, and sayd that they shoulde
nd Elope to their Lord Crassus. And when
sop vnderstode what the king demaunded,
sayd to the Sarmines, By Lords it pleaseth
e well to goe towarde the king, but before I
e, I wyl tel you a fable.

Howe the wolves sent their Ambassa- dour to the sheepe.

A time when beasts could speake, the wol-
ues made warre against the sheepe, and be-
cause the sheepe might not kepe them, ne holde
against the wolves. They demanded helpe of
dogs, by þ which the sheepe made þ wolves
to

The lyfe

to turne backward.

And because the wolves could not might n
get, nor haue any pray, ne win nothing upp
the shepe, because of the dogs that kept the
the wolves on a time sent an embassador vnto
the shepe, for to have perpetual peace with them
and for to haue peace, the wolves went and
matinded that for to eschewe all suspicion, the
dogs should be taken to the wolves, or els de
stroyed for cuer. And þ sheepe as soles, and
to haue peace and concorde, consented to the
demand. And when all the dogs were slayne,
the wolves tooke vengeance on the shepe, as þ
peareth. When Esop rehersed this fable,
Samiens determined among themselves, that
Esope should not goe toward the king.

How Esope obeyed not the Samiens, but
went toward the King.

Esope obreyed not to the wyll of the Samiens,
but went with the Embassadours toward
ward the king. And when he was come to þ in
Kynges Courte, the Kyng seeing that Esop
Was so disfoumed and counterfeyted of boþ pitt
he was angry and wroth with himselfe, and lif
said with great maruaile. Is this same hee, þt h
the frust of whom, they of Samy, wþuld n gra
obey vnto me? Esop then sayde; A right deight d
Sire arþ King, certaynely I ant not come þt th
soze thy Maiestþ by force, but of my god wþs. W

I am come to thee, trusting so much of thy be-
gynnes that þe shalt heare what I shall say to
thee. The king gaue him audience and leue to
þe, & what he would, & thus he sayd. That other
þe vnyȝt was a man which chased the fles, þe which
with þe an toke a nightingale, & the nightingale see-
and sayng that he would haue killed her: sayd to the
son, the Faulkener, I pray thee that thou without cause
els wylt not sley me, for to no body I do no harme
and for danger, for I eate not the corne, with my
þe thynnes I hurt no body, but gine solace & ioy to
slayn them that go by the way with my song and
as a rice, and of me shalt thou haue but only a lit-
te, the carcas. And when the Faulkener heard the
es, therd speake these words, he let her goe, where-
þe right daere sir, I pray thee that thou with-
out cause wylt not sley me which am nouȝt &
but thing worth, for to no body I do no harme,
also woulde I do. And for þe delight & feble
þamys of my body I may not do, but I can speake
urs two say things which be profitable to þe that
e to þe in the mortall life of this present world.

Esope. The King then maruailed and was moued
of þe vnyȝt, and sayd to Esope. I gyne not to thee
e, aye life, but fortune gyueth it thee, and if thou
hee, wylt haue any thing of me, aske it and it shall
wylde be granted and giuen to thee. And Esope sayde,
þe right daere sir, I aske nothing of thee, but onely
me to þe thou gine me the tributes of the þamys-
þe wyls. Well sayd the king, I am content. Then
I a

The lyfe

kneled Eſop & ſaid to the king : Sir, I thank you
regard you much, & after þe he composed the ſi
bles which be written in this boke, & to þe kyng
he gaue them, & demanded of him the letters
the gyft, for the remiſſion of the tributs of the
Samiens, the which he delivered to him, by the
the kings comandement, & with his god wyl
and many other great gifts. And Eſope the
tooke leaue of the King, and returned to Samy.

How Eſop returned to Samy againe.

When Eſop was arriued into Samy, the
Samiens received him worshipfully and
made great ioy at his coming, And Eſop com
manded the people to be assembled together a
a certayne day in the place. Then when Eſop
was ſet in the ſeate, and receiuied and read the
royall letters, how the King Crassus remitted
& forgave to them þe tributes. After this Eſop
departed from Samy, & wold goe ſport himſelf
through many regions, natiōes, & cities, gyning
enſignments by histories, & fables to be morta
men. He came to Babilo, & because he did ſhow
there his ſapience, he was received, & worship
fully feasted of Lycurgus King of Babilon. And
that time the kings did ſende the one to the o
ther, plaies, & problematiks. & ſuch other plea
ſants for their diſports. And he which could
not interpret the, ſent tribute to him that ſent
them.

anku hem. And because that Esop coulde well inter-
the f set them, he taught to the king of Babilon the
ky maner of it, and sithen he composed there many
ers fables, which the king of Babilon sent to other
of the kings. And because they could not interprete
n, by them, they sent many tributs to the kyng of
wy Babilon, wherfore the realme was inlarged &
e th filled of many great riches. And after that, be-
cause Esop had no yong children, he adopted a
noble yong child to be his sonne, the which he
presented to the king, and he received him, as
he had ben his own son which child was named
, the Enus. This Enus within a little while after
y an medled with the chamberer of Esop, which her
p com bled for his wife, & knew her bodily, & because
her a ne was greatly in doubt y Esop would auenge
Esop agyn him, he accused Esop towarde y King of crime
ad th h high treason, & composed false letters, she w-
ritten by the to y King, howe by the fables which
Esop ha sent here & there, he had betraied him. And
imself hat he had conspired his death.

How the king commaunded that Esop sholde
be put to death, and how he was sauued.

The King Lycone beleeveng and giving cre-
dence to the accusation made against Esop,
was greatly wroth, and commaunded Horope
ys Deneshall, that Esop shold be put to death.
And Horope seing that his sentnce was
D.si. not

The lyfe

not iust, kept Eslope secretly within a sepulcre
& all his goods were givien to his sonne whiche
had accused him. And within a long whyle
after, Pachanabus which was Kyng of Egypt
wéening that Eslope had beene put to death
the common renoume or talke was, sent a pa[n]t
position problematike to Lycure, Kyng of Babylone,
the which conteineth this that followeth.
Pachanabus Kyng of Egypt sent greeting to lay
Lycure Kyng of Babylon, because I would
edify & build a tower the which shall not touche heauen
ne earth, I pray thee that yþ wylt sende to me
me masons for to make vp the sayd tower, and when
this prayer be accoplished, I shall giue to the
the tenth tribute of all my lands and Realmes.
And when the king of Babylon heard thys de-
maund, he was greatly troubled & wroth, and
thought how he might satisfy & give answer to
this question. And then he called to him al his
sages for to haue the solution of the said questi-
on. And because that none of them coulde make
solution, the king was more angry then he was
before. And for the great sorrow that he tooke
therof, he fell downe to the grounde, and sayde:
Alas I am miserable and mischanc that haue
lost the crowne of my realme. Cursed be he by
whom I made Elop to be put to death.

And when Vorop the Seneschall knewe, the
great anguish and sorrow of the King, he sayde
to him. Right dore sy; take no more sorowe in
affliction.

polcration in thy hart, but pardon and forgyue
whiche, for I made not Esop to be put to death as
why thou comandest me, for well I wist that yet
Egypte shouldest haue neede of him, and doubting
death also against thy maiesty, sithen that time bin-
t a þrþis day I haue kept him in a sepulcre, and
of Babylon the king heard these words, hee was ve-
lowed glad, & anon he rose from the ground where
he lay, and went and embraced hys Seneschall,
þouldering, if it be so that Esope may be founde out
to tōche, during my life I shall bee bounde to thee,
sende therefore I praye thee if it be so, let him
er, and me to me anotie.
to the

alme now Esop was brought before the king, and
ys de now the king commanded, that he should
, and be put in his fyrt offyce or
ver to dignity.

al hys Esope was brought before the king, which
quest fell downe to the kings feete. And when
make king saw that Esop was pale and so afflic-
was he had of him great pitte. And commanede
ooke at he should be taken vp and clothed of new.
ayde so when Esop was upon his feete, he came
have before the king & ful meekly saluted him, and
be by maunded of him the cause why hee had bee-
t in prison. And the king sayd to him that
adopted some Enus had accused him. And
in the king commanede that Enus should be
nished of such payne as those that devyseth
liti-

The lyfe

and imagineth the death of their fater to dyne su
But Esop prayed the king that he woulde for de
gine him, and then the King shewed Esop the
question of the king of Egyp. And when Esop had
had seene þ letters, he sayd to the king. Will you ke
þ send againe this sentence to þ kyng of Egyp, which
giuing to him this answere. That after the eal
wynter shalbe passed and gon, thou shalt send to an
unto him workmen for to build & make vp his ip
tower, & thus he sent his ambassadours to the ha
king of Egyp. After this þ King made all the top
gods of Esop to be restored vnto him, and to repe
put in his first dignyty, giuing vnto him aucht oþ
rity & might to punish his sonne after hys wans.
But Esope benignly received againe into his, an
house his adopted son, and sweetly chastised and thy
corrected him, & sayd, My sonne, keepe you my
commandementes, & take & put them in thy dyp c
rage, for we gine wel counsayl to other, but syg
hs we can not take it, and because that thou art
an humaine man, thou must be subiect to fete &
tune, and therfore thou shalt first loue God, as th
keepe thy self fro þ wrath & anger of thy kin
and because that þ art an humaine man, have
a care & solitude on humain things. For God
punisheth þ wicked folk, and also it is no hant ag
nely thing to do any body harme, but she w
self cruel to thy enimies, to thend þ of the þ
not condyned, & to thy friend make ioyful scr
hânce & god cheere, to thend that þ maist ha
hing

to dyne surer their help & god wyl, for þou oughtest
alde for to desire prosperity & welfare, to thy frendes,
þeop thine aduersity to all thine enemis, thou mayst
þeake faire to thy wyfe, to the intent that shē
will yow none other man. For because a woman is
þe much variable and mouable as men flatter and
ster to eake sayre to her, she then is lese inclined to
it sem any euill. Keepe thee well from the fellow-
þip of man too much cruell, for howe be it that
to the haue god prosperity, yet he is myserable.
all that stop thy eares, & keepe and hold wel thy tong,
and to keepe theſe fro much talking, & haue none envy
auctis of other mens goods, for envy letteth the envy-
wys, haue care & regard ouer the family, or me-
into hir, and þou be loved like a Lord, haue shame
sed and thy ſelf to do againſt reason, & bee not negly-
ou ment or retchles to learmie every day. Tell not
thy awy counſaile to thy wyfe, ſpend ne waste not
but ſay god wilfully, for better it is to a man to
you awaue his godſ after his death, then to be indy-
to ſet þa begger in his life. Salute iorally ſuch
god, and thou meetest by the way, for the Dog ma-
king eth with his tayle feaſt & cheere, to them that
haue knoweþ by the way, morke no man, never
þealce thy ſapiēce, & all that thou borowewſ gyue
no hant againe with god wyl, and they which thou
in thine alſt well help, refuse ihē not, keepe theſe from
þe euill company, and thy affayres or busines-
ſe ſchew to thy frendes, & beware that thou do no-
hanting wherof thou maist repent thee after.

D.iiiit,

And

The lyfe

and when aduersity shall come to thee, beare it de-
paciently. Lodge and harborow them that be soþ
vnprouided of lodging. A god word is mede with
cine against þ vices. Certainly he is wel happy and w-
that may get to him a god frend, for nothing o-
is so secretly kept but once it shalbe knowne. Rockb-

Howe that Enus departed from Eſop and
went and killed himselfe.

Aſo after great admoniſhments and fea-
chings. Enus the ſonne of Eſop depart-
ed from the company of Eſop ſaying, that vnb-
iustly without a cauſe he had accuſed him; he his
was full of beauines & ſorrow, and went vp to the
top of þ high mountain, & from thence dyd he an-
cast himſelfe downe to the ſote of the hil. And be-
thus wilfully he brake his bones, & killed him by
himſelfe, as he that ever had kept euill rule and
mifgouernance, for of euill life foloweth euill
ende. After this Eſope commaunded to the v-
ſaukenera that they ſhould take four yong Eg-
gles, which were yet without their neſt. And
when Eſop had the, he accuſomed and taught
them to eate their meate high & low, and each
of them had to their ſete two children faiſned
& bound, and as the children liſt upward, made
their meat to come downward, the yong Eg-
gles in likewiſe followed uppe and downe to take
their meate. And thus theſe thinges drefſt and
made

year comde, and that the winter was gone and past,
that Esop tolke his leue of the king of Licure and
mede with his Egles and children went into Egip.
happyd when Elope arrived and came before the
othir king of Egypt, the kyng seeing that Esop was
wne backbacked, and couterfeited of body, thought
himselfe that he was but a beast, and by the
king of Babilon mocked him & his person, for
considered not, that a foule vessell might bee
full of right good wine. For men may not one
take heede to the vessell, but to that which is
in it. Esop then kneled before the king, & right
at vncoumby he saluted him. And the king sitting
by his maiesty saluted him right graciously and
vp thynningly, saying in this maner, how likest thou
me dyng and mine? And Elope answered, syz thou
Ankest and seruest to me to be the Sunne, and
him by men the sparkes of it.

euillow Esop made solution to the king of Egyp
vpon the question which he sent to the
king of Babilon Licu-

And
nigh
ach
Incl
had
his answere, and sayd to him in this maner.
Egls cast thou brought with thee all them that shal
take off me and make vp my tOWER, yea saide Esop.
But first thou must shewe unto mee the place
where,

The lyfe

wher as thou wilt haue it. The king therfore departed out of the palace, and set Esop in a faire field, and said, Seest thou this faire field, it is the place where I would haue my tOWER. Esop went then to each corner of this field layd an Eagle, and with two children. The children beheld him blyward in the aire, and the Eagles began to fly at them after it, and then the children with an hie boised on began to cry saying. Bring vs now clay, stone, terra brick, wood, & tyles, and we shall builde vpon thys tOWER. And when the kyng saw this, he sayd, It is to Esop, as by great admiration. How said he, Esop haue ye men in your land which haue wings? And Esop said, many such we haue there. Then he kynge said the kyng to Esop. Thou hast vanquished Cocke me by thy reasons & words, but I pray and ree desire thee that thou wilst answere me vpon this question which is this. I haue made mares to be brought to me out of Greece, which coueyt assis and bare horses by thy helpe of the horses which are to be in Babilon. And Esop then answered hym, O Sir to morrow I shal give you an answer vpon this question, and after that Esop was returned to his lodging, he said in this maner to his Grecian seruants. Make ye so among you, & ye get me a stiffe great Cat, and the seruants accomplished the said will of Esop. Then Esop openly before the kyng folke, made the cat to be beaten with rods, and him as the Egyprians saw this, they ran anon after the said Cat for to haue taken him, but the ther-

he depe ght not. The which seat don, the Egyprians
a fay ent & shewed it to the king , and anone the
t is theng commanded that Esop shoulde be brought
Esop before his person. And when Esope was come
Egyp before his maiesy, the Kyng saide to Esope,
meantome hether, what hast thou don: wotest thou
to ffor that the God which is adored and worship
e boord of vs is of figure and likenes of a Cat. For
conterain all the Egyprians worship and adore
app the Idoll made after the fourme and figure of a
sayant, wherfore greatly thou hast offended. And
did he Esop said thus to the king, Sir, this false and
winged beast on h night last past, offended agaynst
The king of Babilon, for this beast hath slaine a
nishi cocke which he much loued, because he fought
and ran strongly, and sung on the houres of the night
pon. And the Kyng said to him : Esope, I had never
restelued that thou shoulde have made so great a
ceyzaing before me. For it may not be that this
whidat shold have gon & come on a night fr̄ hence
hyre to Babilo. And Esop sayling sayd to him, Sir
bypon such manner commeth and goeth from Ba-
bilon horses which the mares brought out of
to hy Greere, conceined & bare yong horses. And then
meister these wordz said by Esop, the king pray-
ed thered greatly the sapience of Esope, and then the
kyng made more of him, and more worshipped
him then he did before. And anone on the next
after morrow after, the King of Egyp made all the
the chesest and greatest of hys Philosophers, and
wilell

The lyfe

wiseſt man in al his country to bee called before him, the which he enformed of the great subtyle & wit of Eſop, and commanded them to go to ſupper into his Court with Eſop. And when they were ſitting at the table, the one of them ſaid thus to Eſop. Thou muſt pardon mee, ſo here am I ſent to ſpeak with thee. And Eſop answered, ſay what it pleaſeth thee, and he ſaid it is Gods will that no man ſhould make ameſſings. And after an other ſaid to Eſop, there is a great temple, in þ which is a Colume ryght great, the which colume beareth & ſustaineth rii. citties, & every city is couered with thirty great ſaile, vpon the which two men be euer running. And Eſope anſwered to him in thy maner. The ſmall & little children of Babylon know the ſolution of this queſtion. For thy temple wherof thou ſpeakeſt is þ heauen, and the colume is the earth, and the rii. citties be the rii. monthes of the yere, & the thirty ſailes be the daies of the months, and the two which euer run without ceaſing ouer þ thirty ſailes is to vnderſtand the day and the night. Then ſaid the king of Egip to the Lords of the court. It is now right and reaſon that I ſent tributes and giſts to the king of Babilon. And anon one of them ſaid to the king. Sir we muſt yet make to him another queſtion, the which is this, what is that we never heard ne ſaw? and the kyng then began to ſay to Eſope, I pray thee gine ſolution.

before to this question. And Elope returned to
subiect his lodging, and fained to make an obligation,
to go the which he made to be written this y fol-
and a weth, I Pactanabus king of Egyp, know be-
ther all men to haue borrowed of king Licure a
ee, so thousand marke of Gold, the which I Pactana-
Elope's King of Egyp promised to pay to the sayd
the said king Licurins within a certaine terme, which
e am then was past, the which cirograph or wry-
ther Elop presented on the morrow folowing
ryght the King of Egyp, which greatly meruailed
ineth the wryting, & sayde to the noble men of hys
tryght which were there present. Haue ye ever
euer he or hearde say y the King Licure had lent
thys me any mony or other thing? and the Lords
yplom to nay, Elop then said to them. If it be as ye
thy to me, your question is assoyled, for now ye
and d & see that which ye heard ne saue ncuer.
s bre to then they of Egyp said that the King Ly-
ailes was well happy and fortunate, to haue in
obtch might and subiection such a subiect and ser-
yles t as Elop was, and sent Elope againe into
Then bilon with great gifts and tributes for the
ourt g of Babilon.

¶ Elop returned into Babilon and howe
or to be worshipped he did make a sta-
tute or Image of gold.

¶ When

The lyte

When Esop was come before the Kyng
Babilon, he told and rehearsed to him
that he had done in Egipt. Therfore the kyng
commanded that in the worship of Esop, a
tute or Image of gold should be set in the
like or common place. Within a while as
Esop had desire & wyl to goe into Grece,
asked leauue of the king to go thether, wherof
the king was sorrowful, and Esop promised
that he shold returne into Babylon, and thow y
that he shold live and dye with him, and thow
the kyng graunted him leane. And as Esop
was going and walking through all the citta
of Grece with worship, he shewed his sap
and fables in such wise, that he got worship
glory, and was renouned and known throug
out all the land of Grece, & at the last he wou
come into the land of Delphy, which was
best prouince in al Grece. The citizens then
the city of Delphy by their envy, mocked
dishonored Esop, and Esop said to them.
Lords, ye be like the wood which is on the sea
for when men see it a far, it seemes to be
great, but as men come nere it appeareth
a small thing, thus is it of you, for when I
far frō you, I wend that ye had ben the best
all þ land, & now I know that ye be the woor
And when the Delphins hearde these wordes
they held a counsel together, & one of them sa
Most wise lords, ye know wel enough howe
þ

Dynys man hath had great cheere & glory in al the
him selfies and places wher he hath bin, wherfore,
he ky we take not heede to our selues, he shall take
p, a com vs our great authority, and shall destroy
the peple. And they then imagined together how and
wher what maer they might put him to death but
ce, they durst not attempt ne fall on him soz the
heros great company of strangers which ther were there
sed hym within the city, neuertheles as they espyed and
nd thow y one of the seruaunts of Elope made the
nd thales & other geres ready soz to ride & departe
Elope, they went & tooke a cup of Golde out of
cittie temple of Apollo, and secretly put it into
sapient male of Elop, Elope then was ignorant
shippe & knew nothing of this treason, he departed
hrough Delphyn. But he was not farre when the
wouyors ran after, and tooke with them great
was yse & clamor, and Elope sayd to them. My
then wds why take ye me: and they said, ha these
ked at celestial ornaments, crookebacked and sacri-
ge, wherefore hast thou dispised and robbed
the temple of Apollo.

Now Elop was betrayed, and how he rehear-
sed to the Delphines the fable of the
Rat and the Frogge,

He which thing Elope denied. And then
they unbounde the male, in the which
2 founde the Cuppe of Golde, And they
went

The lyfe

went and shewed it before the people : And
sope considering and seeing y^e way of their
lice and wickednes, and knowing that he cou-
not escape, began to weepe and to make lere
on his fortune. And one of his frends name
Demas, saw Elop thus weeping, comfort-
him, saying thus. Haue good courage & reioyce
thy selfe. And anon the Delphines went
concluded together, that they as sacrilidg were
thy, to receive vilanous death, shold take Elop
and make him to be led vpon a high mounta-
for to be thowne downe from the toppe of t
hill to the foote of it. When Elop knew the
sentence, he said to them , & rehearsed to them
this fable, for to withdraw the from their m
lice & said. When peace was among all bea
the Kat and the Frog loued much each other
and the Kat called the Frog to come and dy
with her. The Kat sayd to the Frog, eate o
meat which pleasest the best. And as they ha
eaten enough, the Frog sayd to the Kat, com
with me, and y^e shalt be wel feasted at thy su
per, to the end that thou mayst the better pa
the ryuer, thou shalt bind thy selfe to my fo
The Kat was bound to y^e frogs foote, & amou
the frog leapt into the water & drew y^e rat af
her, and as the rat was neere drowned, he sa
to the Frog. Wrongfully thou makes mee
suffer death, but they that abide on lyne shal
auenge this mised on thee. And as they we

the

And thus drawing þ one for ward & the other back-
ward, a kite seing the debate & strife betwene
them, toke them both together and eate them.
In likewise ye make me to dye wrongfully,
nam at Babilon and Grece shall aueng me vpon
you. But yet for all this the Delphins did not
reioynt goe Esope, but in stede of death they drewe
and pulled him shroudly, and the best wise that
g were could he defended & auenged himself against
e them.

How Esope ended and died miserably.

þd as Esope was thus fighting agaynst
them, he escaped out of their handes, and
other d into the temple of Apollo, but all that pro-
d dyed him nothing , for by force and strength
ife of they drew him out of the temple, and thē they
ey had him where as they wold haue him for to
com put to death, and Esope seeing him so vitupe-
y sup, sayd to them in this wise. My Lords, dread
t pale not, your God Apollo shall auenge mee
y for you, but notwithstanding for all that hee
anould say, he was brought to the place wher hee
t allould die, and seeing that hee could not escape
he sa in them, hee began to rehearse to them thys
mee ple. There was once a woman which hadd a
ne shoughter which was a virgin and a sole. The
we other prayed oft to her Gods that they wold
th

The lyfe

gine to her daughter wit & reason. Her daugher was once in y temple & heard what she saw we in her praier, and anon the maid went into the field, and saw a man which filled a sacke wþ yers corne. She came and demanded of him what these dyd, and he said, faire daughter I put wyt in this sack. And she sayd again to him. Alas m. friend I pray thee that thou wylt put some wood into my body, and my mother shal pay thee sum money for thy labour. And anon he tooke her and p̄se his wit into her belly, & tooke her mayden heit, from her. And full glad she returned home to her mother, & sayd to her mother I haue founde wþ a faire yong ma which hath put wit into me, & sa the mother hearing these words, wært ful of gret hew, & said to her daughter. My daughter, thou shouldest hast recovered all thy wit, but the wit y thow ther hadist, thou hast lost. Also to the he rehearsed another fable. There was a husbandman whiche you from his youth vnto his old age, had ever bæt the top in the fields & never came into y citty, he prayd his master y he might once see the citty, & therow he had him vpon a charet which was atiled & drayfiden with Asses, & said to him prick wel these Asses for they shal lead thec into y citty, & after he had pricked thec, there rose vp a great tempest wherof the Asses were sore souled, y they leid fell y right way & toke another way, & went & drede nce a y cart vpon a mountaine, because they could no getis, so through y great tempest they fel, both y cart and Asses.

dangred all to the fote of the hil, and as the old man
he say we himselfe faling, he said to Jupiter in thy
into thamer: Ha Jupiter if I offended thee, must I
wyuerfore die so miserably? I am more angry of
that these foule and inutile Asses, by whom I must
ynt inceiue death, the if they were faire & good hor-
das men. And in likewise it appeareth to me, for of
me wood men & iust I shall not be put to death, but
ee wry you which are euill and peruerse, & as they
nd pere all come to the place for to cast down E-
n he sp, he told to the another fable in this maner.
ome man which was enamoured of his daughter
e soule which by force he defloured, & she sayd vnto
o me her father. Ha father, thou art a full euill man,
l of that hast don to me much shame, for rather I
, thou could haue suffered this crime of an hundred
y the other men then of the. Semblably it is of me,
sed as I had rather suffer death of other men then
why you. And then they threwe him downe from
her beane top of the hyll, and thus hee died miserably.

g thow the Delphins sacrificed to theyr gods &
draffid a temple for to please them for the
se A
ster
épe
nd after when Esope was put to death, it
y lef tell that in theyr Citty, ran a great pesti-
dreince and famyne, that they loste all theyr
ld noynts, and for thy cause they sacrificed to theyr
y can god Apollo, for to please him for the death
an

The Prologue.

Aesop, & because that vnjustly & wrongfully they put him to death, they made and edifed Temple, and when the princes & great Lords of Grece had tidings, how the Delphines put Slop to death, they came to Delphy, so to punish them which had put Slop to death.

Thus endeth the life of Slop.

And heere beginneth the Prologue of
the first booke.

Romulus sonne of Libere of the Citty
Antique greeting. Slop a man of Grece
subtil and ingeneous, teacheth in his
bles howe men ought to keepe and rule
them wel. And to the end that he shoulde shew
the life and customes of all maner of men. He
induceth the birds, the trees & the beastes spe-
king. To the end that man may know wher-
soe the fables were founde. In the which
hath written the malice of euil people, and the
arguments of Improbes. He teacheth also
be humble, and so to vse woordes and many
ther sayre examples, rehearsed and declar-
hereafter. The which I Romulus haue tran-
lated of Greeke tongue into Latine tongue,
the which if thou reade them, they shall shar-
thy wit, and shall gyue to the cause of ioy and
myrth.

The first fable of the Cock and the
precious stone.

So a Cock once did seeke his pas-
ture on þ dunghil, he found a pre-
cious ston, to whom þ cock sayd
Ha fairestone & precious, thou
art here in the filth, & if he that
careth thee, had found thee as I haue, he shold
e taken thee vp, & set thee againe in thy firſt
estate, but in vaine I haue found thee, for no-
thing haue I to do with thee, ne good I may doo
þe ne thou to me. And this fable sayd Eſope
to hem that read this booke, for by the Cock is
underſtand the ſoule, which careth not for sapi-
tione ne wiſedome. Like as the Cocke by the
precious ſtone, and by this ſtone is underſtand-
þe ſpēſs present booke.

Of the Wolfe and the Lambe.

If the innocent & of the ſhewe. Eſope re-
hearſeth to vs ſuch a fable. Wolfe it was ſo
that the Lambe & the Wolfe both had thirſt, &
ent both vnto the riuer for to drinke. It hap-
þ. And as the Wolfe perceiued the Lambe
drinking, he ſaid with an high voice. Ha knaue
þe hast thou troubled my Water which I
ould now drinke of. A my Lord ſaying your
þe, þ water commeth from you toward me

The first booke.

Then sayd the Wolfe to the Lambe : hast thou magis
no shame ne dread to curse me. And the Lamb quene
sayd, my Lord by your leaue. And the Wolfe heyp
said againe, it is not sise weekes past since thy
father did as much. And þ lambe answered, y^e him
was I not þ time born, and þ Wolfe said againe
vnto him, thou hast eaten my father. And the dog
Lambe answered, I haue no teeth. Then sayd wit
the Wolfe, thou art well like thy father, and so wile
his sinne & misdeede thou shalt dye. The Wolfe then
toke the Lambe and ate him. This fable am
sheweth þ euil man careth not by what manner
he may rob & destroy the good & innocent man and sa
and th

Of the Rat and the Frog.

Now it was so that the Rat went on þynged.
grimage, & came by a riuier, & demaundyd
helpe of a Frog for to passe ouer, and then the boul
Frog bound the Rats foote by her foote & swam away
in the mids of the riuier, & as they were then ay t
the Frog abode to the end that the rat shoulde
be drowned. And in this meane while , a kyng
perceiuing that, bare both away . And thereso
fore he that thinketh deceipt, deceipt shal come
to him.

Of the Dog and the sheepe.

Of the menne chalenging which ever be
soking occasion to do some harme and ope
damag

At the image of the god, Esope sayth such a fable.
Item sometime was a Dogge which deuaunded of
Wolfe sheepe a lofe of bread that he borrowed of him
since thid y sheepe answered that he had neuer none
red, y him. The Dog made her to come before a
o again judge, and because the sheepe denied the debte,
And the dog brought with him false witnes, that is
in sayd wit, the Wolfe, the Melaine, & the Sparra-
and soulike, and when these witnessses shold be era-
e Wolfe jined and heard, the Wolfe sayd to the Judge,
s fabl an certayne and remember well that y Dog
maner to her a loafe of bread, and y Milain went
maner said he receiued it to present my personne.

And the Sparrahauke said to the sheepe, why de-
uest thou that which thou hast taken and recei-
Py led. And thus was the pore sheepe vanquisched
unda and then the Judge commaunded her that shee
en thould pay the Dog, wherefore shee shold doo
swa way before the winter her flesle & woll, for to
then say that, that she never had, and thus was the
ould pore sheepe dispoyled. In such maner the euyll
Ly and hungry people, by their great unsaithful-
heresse robbe and dispople the pore folke.
com

Of the Dog and the peece of fleshe,

He that desired to haue other mens goods,
hee ofte leeseth hys owne. Wherof E-
an sope rehearseth such a fable. In tyme past
iam

E iiiii. there

The first booke.

there was a Dogg which went ouer a brydg, & ha
and helde in his mouth a peice of flesh. And as he
be passed ouer the brydg, he perceiued the shought
dow of his owne selfe, and of his peice of flesh,
within the water, & he swening that it had bee
an other peice of flesh, soorthwith he thought [I D
haue taken it, as he opened his mouth the fle
sel into the water, & thus he lost it. And right w^e se, b
it is of many one. For when they thinke so, to h^e
rob other they lese their owne proper goodes me
Wherfore for the loue of a vaine thing, men do an
ought not to leauue that whiche is certayne.

Of the Cowe the Gote and the Sheepe.

Men say commonly that it is not good, to let
eate plomes with his lord. Ne to the poore, spit
it is not good to haue partage and drenision with
him which is rich and mighty. Wherto Esop
rehearsed such a fable. The Cow, the Gote and
the Sheepe, went once an hunting, & toke wyth
them, the Lion & chaced an Hart, and whē they
went to fetch their parts, the Lion saide to thē.
My lords I let you to wit that the first part is
mine because I am your Lord. The second, be
cause that I am stronger thē ye be. The thyrd
because I ran more swifter then ye did. And
whosoeuer toucheth the fourth part, he shal ha
vry mortall enemy. And thus he toke from thē
that

a bryd of hart. And therfore this fable sheweth that
the pore should not keepe felowship with the
the shoughty, for he is never saythfull to the pore.
f flesh

Of the Theefe and the Sunne.

~~ought~~ **D**man is changed by nature, but an euyll
~~the fles~~ man may wel haue a worse issue then him
~~right fe~~, wherof Esop telleth such a fable. A theefe
~~e for to do~~ h feast of his wedding, and his neigborz
~~gode~~ ne wheras the feast was kept, and worship,
~~me~~ and bare honor to the Theefe, & a wise mā
~~e.~~ w that the neigborz of h theefe were ioyfull
~~o~~ glad, he said to them. Ye make ioy & glad-
~~s~~ of that wherof ye shold weepe, take heed
~~en~~ of my wordes, and understande your ioy.

~~he Sunne would once be maryed, but al the~~
~~t~~ ~~po~~ ~~spiter~~ ~~that he would keepe the Sunne from~~
~~With~~ ~~eeding~~. And Jupiter demaunded of them the
~~Esop~~ ~~use why they would not haue him to be ma-~~
~~re anded~~. The one of them said to Jupiter, thou kno-
~~wy~~ ~~th~~ ~~est wel how there is but one Sunne, and yet~~
~~they~~ ~~brenneth vs all, and if he be maryed & haue~~
~~the~~ ~~ir children, they shall destroy all kinde~~. And
~~erfo~~ ~~rsoe this fable sheweth how we ought not~~
~~be~~ ~~reioyce of euill felowship.~~

Of the wolfe and the Crane.

Vhosoeuer doth any god to the euill man,
he sinneth as Esop sayth, for of any god
which

The first booke.

Aer.

which is don to the euil, commeth no profit, wherof Esop rehearsed unto vs such a Fable. A wolfe eate and devoured a Sheepe, of whose bones he had one in his throte, which he could not haue out, & soze it greeued him. Then went the wolfe, and prayed the Crane y hee would drawe out of his throte the bone. And y Crane put his long necke into his throte, and drewne out the bone, whereby the Wolfe was whole. And then the Crane demanded of him her payement or salary. And the wolfe answered, thou art right vnkind and can no god remembred y not what I might haue don to thee, for when thou hadst thy necke within my throte, if I haue would I might haue eaten thee. And thus it appeareth by this fable that no profit commeth to him which is an euill fellow.

Of two Bitches, howe the one lodged the other in time of lyttering.

IT is not good to give credite to the saying of flatterers, for by sweet words they deceiue the good folke, whereof Esop rehearseth to vs in such a fable. There was a bytch vpon a tyme, which would faine litter, & be deliuered of her yong dogs, and came into the house or habitation of an other Bytch, and prayed her by sweete wordes, that she would lend her a place whereto as she might litter her yong dogs, and y other

prosperous h lent to her, her bed and her house, swening
Fable her to do wel. And when the bitch had littel-
f who her little dogs, the god bitch sayde to the o-
e could ther, that it was time that she should go and de-
n went out of her houſe, and then the bitch & her
wouldong dogs ran vpon the other, byt her, and cast
Craner out of her house. And thus for god, many
drewne hath hurt & damage again, and so oft the
whole god men lese their gods by the deception and
over paſterty of euill and peruerſe people.

Of the Man and the Serpent.

I haue that leaueth and helpeth the euill men
it ap sinneth. For after that men haue done to
neth them some good, they hurte them afterwarde
men say commonly, if ye keepe a man from
the gallowes, hee will never louue you after.
the other of Esop rehearseth to vs such a Fable.
There was sometime a man which found a Ser-
pent within a vine, & for the great winter and
icyng lost, the Serpent was hard & almost deade for
receyng cold, wherof y god Man pittied & tooke & bare
her to war into his house, and layd her before the fire,
tyng so much he did, that she came againe to her
of her strenght and vigour. And then shē begannē to
bitatly, and whistled about the house and troubled
sweete god wylle and the chldren, wherefore thys
wher god man would haue had her out of hys house.
other end when he thought to haue taken her, shē
spang

The first booke.

the sprang about his neck soz to haue stranglē
him. And thus it is of euill folke, which soz thē
good don to them, they veld againe euil, and do
ceiuē them which haue had pity on them. An
therfore their felowship is neither good ne euil.

Of the Lyon and the Aſſe.

Of them that mock other, Eſop reheateth
such a fable, there was an Aſſe which me
with a Lyon, to whom he ſaid, my brother, ge
ſauē thee, and the Lyon ſhaked his head, & ha
great paine to withhold his corage from devou
ring the Aſſe. But þ Lyon ſaid to himſelfe.
behoueth not the ſatthe ſo noble and ſo fayre a
mene be, to touch ne to bite ſuch a foule beaſte.
For he that is wiſe may not hurt the ſole, no
take heed to his wordes, but let him goe ſo
ſuch as he is.

Of two Rats.

Better it is to lyue in pouerty, then to lyue
richly being cuer in danuger, whereof Eſop
rehearſeth a fable. There were two rats, where
of one was great and fat and held him in a ſel
ler of a ritch man, and the other was poore and
leane. On a day this great rat went to ſpoile
him in the fields, and met by the way the leane
Rat, of the which he was received as wel as he
could into his poore caue or hole, and gane hym
of ſuch meat as he had. Then ſayde the fat Rat

me thou with me and I shall giue thee other
eats. He went with him into the towne and
entered both into the seller of the ritch man, the
which was full of goods , and when they were
within, the great rat presented and gaue to the
pore rat of the delicious meats, saying thus to
him : be mery and make good cheere, and eate &
drinke ioyously, and as they were eatinge, the
butler of the place came into the seller, and the
great rat fled anon to his hole, and the pore rat
knew not whether he should goe ne flee, but
hid him behinde the dore with great feare and
fled, and the butler turned againe and sawe
him not, and when he was gone y fat rat came
out of his caue or hole, and called the pore Rat
which was yet shaking for feare, and said vnto
him, come hether & be not afraid to eate as much
thou wilt. And then the pore rat said to him
Gods loue let me goe out of the seller, for I
d rather eate some corne in the fieldes and
be surely, then to be euer in this feare, for y
t here in great doubt & lwest not surely, and
therefore it is better to live poorely and surely,
then to live ritchly and without surance.

Of the Eagle and the Fox.

¶ In the puissant and mightye must doubt
the feeble, as Elop rehearseth to vs a fable
there was an Egle which came where young
nes were, and tolke away one of them & gaue
it

The first booke

it to his young Eagles to feede them with. This
Fox went after him and prayed him to rest a my
and give him again his yong Fox. And y Eagle
said he would not, for hee was ouer him lord and
master. And then the fox full of shrewdnes and
malice, began to put together great abundance
of straw round about the tree, whervpon first the
Eagle and his yong birds were in their nest the
kindled it with fire, and when the smoke & the
flame began to rise upward, the Eagle seeing
the death of her yong birds, restored the young
Fox to her mother.

Of the Eagle and the Rauen.

HE that is well and sure garnished, yet to bel
false counsell may be betrayed, as Esop re
leth such a fable. An Eagle was sometime
on a tree, which held in his bill a nutt which
could not breake, the Rauen came to him and
sayd, thou shalt never breake it till thou flye
high as thou can, and then let it fall vpon
stones, and the Eagle began to fly, and let fall
the nut, & thus he lost his nut. And thus man
one hath beene deceived through false counsail

Of the Rauen and the Fox.

THEY that be glad and ioyfull of the pr
sing of flatterers, often times they repente
them, whereof Esope rehearseth to vs such
Fable, A Rauen which was vpon a tree, helpe d

ith his bill a peice of cheese, which the Fox desy-
to rest much to haue, wherfore he went and pray-
yng him by such words as followeth. O gentle
n lord quen, thou art the gentlest byrde of all other
nes abyds, for thy sethers be so faire, so bryght, and
and am resplendishing, and can also well sing, if thou
pon lost thy voice cleere and small, thou shouldest
ne the most happy of all other byrds. And the
ke & tyme whiche heard the flattering wordes of the
e seynor, began to open his bil for to sing, and then
young cheese fell to the ground, & the fox toke it vp
to eate it. And when the Rauen saw that for
vaine glory he was deceived, he wared hea-
and sorrowful, and repented him of that hee
yet he beleued the Fox. And therfore this fable
Esope sheweth vs how we ought not to be glad, ne
me were reioising in the wordes of false and vnsaith
whiche folke, ne also to beleue flattery.

Of the Lyon, the wyld Boore, the Bull, and the Asse.

When a man hath lost his dignitie or office,
he must leauis first his audacite or hardi-
esse, to the end that he be not hurt and mo-
le. Whereof Esope sheweth vs a fable.
There was a Lion which in his youth was
reapeare and much outragious, and when he was
such as to hys olde age, there came to hym a
wyld Boore, which with his teeth rent & brast a
great

The first booke

a great piece of his body and auenge vpon him
the wrong that the Lion had don to him before
time. After came to him the Bull which smote him
and hurt him with his hornes, and also an Asse
came which smote him in the forbed wyth
fete by maner of vindication, & then the Lyon
began to weape, saying within himselfe in
maner, when I was young & vertuous, euery one
one doubted and feared me and now that I am
old and feble, nere to my death, none holdeth
me setteth aught by me, but of every one I am
set backe. And because that nowe I haue lost
both vertue and strength, I haue lost all glorie
worship. And therfore this fable sheweth how
they must be meke and humble. For he that
getteth no frends, ought to be fearfull to
in such perrils.

Of the Asse and the yong Dog.

NOne ought to medle of that which he
not do, wherof Esop rehearseth such a fable
of an Asse which was in the house of a lord
which had a little dog which he loued wel, and
ate vpon his table, & þ little dog chéred & lay
vpon his golwe, & to all them that were in
house he made chere, wherfore þ Asse was
vniouis & sayd in himselfe. If my lord & his men
loue this mischance beast that maketh chere
them by al reason they must loue me if I make
cheare.

pon here to them. And therefore from henceforth
 I shall take my disport and shall make ioy, and
 shal sing with my Lord and with his meny. And as
 an Asse was in this thought & imagination, it
 bytch appened that he saw his lord which entred in
 the Lyon his house. The Asse begā then to dance, and
 in the meane thare, and to sing with his sweete
 voice, and approached himselfe toward his Lord
 at I saye leapt upon his shoulder and began to kyss
 hold to liche him. The Lord then began to cry out
 I with an high voice & sayd, let this soule horson
 ave which bruseth me so sore, be beaten and put a-
 ll goday. The Lords seruants tolke great staines
 th hand began to smite vppon the pore Asse, and
 he thate him so sore that after he had no courage
 to dance. And therefore no man ought to en-
 gage himselfe for to do a thing which by him
 impossible to be done.

Of the Lyon and the Rat.

He mighty and puissant must forgine the
 feble, for oft the little may well gyue ayde
 to the great. Whereof Esope rehear-
 eth a fable of a Lyon which slept in a fo-
 rel, and the rats disported them about him. It
 appened that the rat went vppon the Lyon,
 wherefore the Lyon awoke, & with his clawes
 das tooke the Rat, and when h̄ rat saw her thus
 mesmen in, she said to h̄ Lyon. My Lord pardon
 me, for of my death nought shall ys win, for I
 maiposed not to haue done to you any vng-
 char

The first booke

Ae
sure. Then thought the Lyon in himselfe, therof
no worship it were to put her to death, wherfore he
granted his pardon & lett her goe. After not
ter this it happened so, that the same Lyon was
taken in a trap, & as he saw him thus caught and
taken, he began to cry and make sorrow. Then
when the rat heard him cry, he approached
and demanded of him wherfore he cryed, and
the Lyon answered to him. Herest thou not here
I am taken & bound with this line. Then said his
the rat to him. My Lord I will not be longe
but ever I shal remember thy grece which thou
hast done unto me, & if I can, I shall now helpe
thee. The rat then began to byte the cord, and
so long he gnawed thereon, till that the cord
brake, & the Lyon escaped. Therfore this fab
teacheth how y a mighty man ought not to
praye the little, for sometime he that can ne
hurt, yet at neede may give helpe to the great.

Of the Villaine and his mother aldis
HE that ever dooth euill, ought or not to sup
pose to haue trust that hys prayer shall be
heard. Of which thing Clop sheweth unto us
such a Fable. There was a Villain which was
sick, in so much that he had no trust to recover
his health. And as he saw himselfe vered and
feeble, hee prayed his mother that shee shoulde
pray unto her gods for hym. And his mother
answering hym, Say sonne, thou hast greate

, they natly offended & blasphemed thy Godde, that
wherewyl they will auenge the on the, for thou p̄iat
not to thyn by pitty me by loue, but for do-
n wyl or dāend. For he which leadeth an evill life,
ought to in his evill dealing is obſtinate, ought not
to haue hope to be delivred of his evill. For
when one is falen into extreme ſicknes, then
the time come, that he muſt be payde of hys
hōoks and deedes, for he that offendeth other
ſaſt his proſperity, when he falles in aduerſityſ
ſindeth no frendes.

Of the Swallow and other byrds.

¶ that believeth not god counſell may not
ſayle to be euill counſelled, whereof Esop
to herſelth to be ſuch a fable, of a Ploughman
which ſolved Linsede, and the Swallow ſeing þ
eat. þ same Linsede, me might make nets & gyn-
gent & ſaid to all other birds, come to me ye al-
ſet be pluck up al this, for if we let it growe,
þ ſaborer ſhal make gins & nets to take us all.
ill hand ſo al the birds diſprayed his counſell, and
to þ Swallow ſeing this, went & harbored her
in þ Ploughmans house, and when þ flar was
complained & plucked up, the laborer made gins &
nets to take Byrds, wherewith he tooke every
þ oulde many other birds, & brought them into þy
other house, to þ which byrds, þ Swallow them ſaid, I
ſhall you ſee before, how it ſhould haue, where-

The first booke

soze men ought not to dispayse god counsele any
mane word so, but no swi syngyn that yow shal be such

Thus endeth the first booke of Esop.

here beginneth the Prologue of the
seconde Booko.

The Prologue of the second booke

All manner of fables be found for to shew
folkes what manner of thing they shall en-
sue and follow. And also what maner of thy-
mynesse they must and ought to leue and flee, for fable is as much to say in poetry, as wordes in
Theology. And therefore I shall wryte fables for to shewe the good condicions of
god menne, for the Lawe hath beene given to be
for the trespassers or misdowers: and because
the goddes selfe be not subiect to the lawe as we
find and read of all the Athenians, which lyued
after the Lawe of kind, and also they lived after
their liberty. But by their will they would
have demanded a Byng for to punish all the
evill, but because they were not accustomed
to be informed when any of them was com-
ited and punished, they were greatly troublid
and as they newe Byng made justice, for be-
cause that afore that time they had never been
under no mans subiecction, and it was great
charge to the to be in seruite, wheresoe the
were soverewfull that ever they hadde been

unselfe any thing, against the which Esope rehear-

eth such a fable, which is the first and formoste

of his seconde booke.

The first Fable is of the Frogges and

of Jupiter.

and at ymme god of Iudea ymme god

of the sunne solnoll ymme god of ymme ymme

giant out in ymme sunn ymme god of the god

all else. Dething is so good as to live lustly and at

thy liberty, for freedome and liberty is better

than any gold or silver. Whereof Esope rehear-

eth such a fable. There were Frogges which

were in ditches and ponds at their liberty, they

gathered together in one made a request to Jupiter,

that he would give them a king, and Jupiter

caused of hegan to marmale, and for their king, he

brought to them a great piece of wood, which made

a great sound in the water, whereof they had

abid a foyre day after they approached to

the king for to make to him obesiance, and

when they perceyed that it was but a piece of

wood, they turned againe to Jupiter, praying

him shewely that he would giue to them another

king, and Jupiter gaue to them the Heron

to be their king, then the Heron entered into

water and eate them one after another, and

when the Frogges sawe that their kyng dyd so

oure them, they began tenderly to wepe,

ring to Jupiter. We pray thy right high &

The second booke

mighty Jupiter to deliver us from thyne ethys
this dragon & tyrant, which eateth soone an
another, and the said Jupiter to them, the whiche
which ye haue demanded shalbe your mayster
for when men haue that whiche they ought
haue, ought to be wylful & glad, & he that hath
liberty ought to kepe it well, for nothing is be
tter then liberty, for liberty shoulde not be
sold for all the gold and siluer in the world.

Of the Columbes or Doves, the Kyes and
the Sparrahauke, clop yns m
ynd al asynre 2100. oldis a quylt
in the

Vnde that putteth hymselfe under the la
gard or protection of the haw, ought to be thy
verstand & know that when he astreake al his
helpe, he getteth none, wherfore Clop referreth the
such a fable of the Doves, which demande he ha
Sparrahauke say to be therby lying, for to ke
them from the byle o^r shallaine, and when he
Sparrahauke was made lyng other thyn, i
began to betouare them, the which Colum
and Doves sayd among themyselvys that betw
were to suffer of the byle, then come under
subvention of the Sparrahauke, and to bee bet
tered as we be, but therfore we be wel to
thy, for we our selues are causis of this misch
and therfore when men do any thing,
ought to consider & looke what shall be the e
of it, for he both wyllfully and wylly,

þis boþ god heede of the end. *Of the Thoſe and the Dog.* Wher þen that one giueth any thing, we ought mayſt to take heede of þe end which is giuen, wher- ught. Eſope reherſeth ſuch a fable of a theſe which, bath me on a night within a mans houſe. for to is bene robbed him, and the good mans Dog be- be went to barke at him, and then the theſe hit caſt eld. him a piece of breade, and the Dogg layde to him, thou caſteſt not this breade for no good will, and conely to the end þ I ſhould hold my peace, the intent that thou mayſt rob my maſter, therfore it were not good for me, that for a þe taſſel of breade I ſhould loſe my life, wherfore to keepe thy way or els I ſhall awake my maſter & his men. The Dog then began to bark and perſone theſe fled, and thus by conetousnes many aduice haue received great giſts, the which beeſe to haue of their death, to loſe their heads, where- þence it is good to conider and looke wel to what intent the giſt is giuen, to the end that none may be betraped þrough giſts, neither that for giſts men ought to woſke treaſon againſt

Of the Woſe and the Sow.

It is not good to beleue all ſuch thinges as men beare, wheroft Eſope reherſeth ſuch a fable of a Woſe, which came towardē a F. iiiii. Holme

The second booke

Sowe which wept and made sorrow for the paine that she felte because she made her younges, and the Wolfe came to her saying. My self make thy younges surely, so ioyfull and with god wyll I shall serve thee & helpe thee. And the Sowe then sayd to him, goe summe on thy way for I have no neede of the helpe such a servant. For as long as thou standest here, I shal not deliver me of my charge. If other things thou desirtest not, then to haue them and eat them. The Wolfe then went, & anon the Sow was delivered of her ynges. For if she had beleued him she had had a sorrowful byre, and thus he that foolishly beleueth, foolishly happeneth to him.

Of the Mountaine that shooke. **R**ight so it happeneth vnto that shaketh ha
bread and is fearefull, wherof Chaucer rea
seth to vs such a fable of a Wyll which began
tremble and shake because of y^e spoll which d
ued. And as the folk sawe that the earth beg
to shake they were sore afraid & durst not com
nigh y^e Mountaine, and when they knew how
the Mol caused it to shake, their doubt & dread
was turned to ioy & began all to laugh. And
therfore menne ought not to beleue all fol
which be full of great boordes. For soone mi
hanc great doubt & feare where no danger is to ben

Of the Wolfe and the Lamb.

The birth catfeth not so much to gette lame
freends as doth the godnes. In herof Clowes
bearfeth to vs such a fable of a wolle, which
in a Lambe among a great hearde of Gotes,
which Lambe sucked a Gote, and the wolle
ent and said to him, this Gote is not thy mo-
ther, go and seeke her at the mountaine, for she
all morish the more swetly and more tender
then the Gote will, & the Lamb answered so-
m. This Gote morisheth me in stede of my
mother, for she swetly to me her paps loner then
any of her owne childdren, & yet more better
is for me to be here among these Woles then
part from hence & to fall into thy thone for
be devoumed, therfor he is a sole which in
freedom or surtry to put himself in danger
death, For better it is to die surely & ruddily
surety, then swetly in perill o; daunger.

Qf the olde Dogge and hys master.

Men thought not to dispayle their awncient me
to put thowbark, so if thou be yonge, thou
no iughest to desire greatly to come to old age or
readient, and also thou oughtest to loue & praise
Anse feats or deeds which they have don in their
follying age, wherof Gosp rehearseth to vs such a
mable. Of a Lord whiche had a Dunge, the whiche
was baken in his yonth of god kind, for ye know
well

Iuel that the kinde of a Dog in his youth, is
cute and hunte, and haue great lust to vime and
take the wilde beastes. Then when the Dog
shal come to his age, and by his might and ma-
gyn, it hapned once that he let goe & escape from
him a Hare, wherfore his master was sorow-
ful and angry, and by great iuyath his master
began to beat him. Then sait the Dog unto
him, my master, for god seruice thou yeldest
me evill. For in my young age and prosperitee
servest thou full woe, and now that I am come
to my old age thou hatest and settell me backe
Whan me my selfe haue in my young age I was
strong and full of yong, and now when I am olde and
feeble, thou settell me nought by me, and therfore
thou shal both amy god in his yonghe in his mid age
and haue full woe in his old age. I haue
leaved in his yonghe, as it is said so.

Beginning to liray na gleyasf neth, gleyasf

Of the Hares and the Frogs.

22. In this book of the Dogges 22. Of the

MEN say commonly that as the time goeth
to mannes feliche, so if thou makest mis-
chance of the time, thou shalt well adone scru-
pules, wherof God rather setteth such a fable, by
the which beholdeth the end of other, must ha-
peneesse of the evill which may come vpon hi-
mew, for sometime as a Hunter chased throu-
the fields and woods, the Hares began to fly
the fowles, and as they ran, they turned them-
selves

is a wood full of frogs, and when the frogs
and a foxe Hares run, they began also to flee and
go in flight, and then an hare which perceaved the
fearful, says to his felowes, let us no more
fearful ne doubtous, for we bee not alone
but have had witt, for alſy frogs be in doubt
and haue feare as we, therefore we ought not to
ſpare, but trust and hope to live, and if ſome
aduerſity come vpon vs, we muſt bear it pati-
ently, for once the tyme ſhall come, y' we ſhall
ouercome oure feare and dread, therfore in the unhappy
time who unforuinate time, then ought not to be
in vifpaine, but ought ever to be in good hope,
and haue once better in time of proſperity. For
after great war cometh great peace, and after
ragne cometh ſcattered ſcattered right of a man
right ill ſcattered ympe and man right and no
right in **Of the Wolfe and the Kyde**

Good children ought to obſerve & kepe, ever
the commandements of their parents and
anies, wherof Eſope reherseth ſuch a fable,
A Wolfe which had littered her yong kid, and
herunger took her, for she wold haue gone to the
fields ſo to haue eaten ſome grasse, therfore
it lay to her yong kid, my child beware well
that if the Wolfe comether to eate thee, loke
þat thou open not the doore to him. And when
the Wolfe was gon to þe fields, the Wolfe came
to the doore, then þe kid anſwered hym. Goe
not tuile & falſe beast, for wel I ſee through þe
hole

Ae
22. The second booke

yele, but for to have me shun faine & the hys
of my mother, & therfore I shall kepe me swy
from opening of the doore of this house, and ther
the godly children dought ther to kepe swyll, and
put in their hartes & memory the doctrine &
teaching of their parents, for many one is lost
and come to perdition for lack of obediencie.

¶ Of the pore man and the serpent.

He ought not to be alighted that appliceth him
selfe to do ther evill, whereof Chlop rebuketh
such a tale. ¶ Of a Serpent which went
and came into the house of a pore man, which
lived of that whiche fell from the pore mans ta
ble, for the which thing happened a great for
tune to this man, and he became right rich. ¶ But
on a day this man was angry against this ser
pent, and took a good swerd and smote at him,
wherefore the serpent went out of his houle
and ther it came never agayne. ¶ And with in
little while after, this man returned and fel
faine in great poverty, & then he loue to say, by
fortune of the serpent he had become rich, and
repented him much because he smote the ser
pent. ¶ Then this pore man went and humbly
him before y serpent, saying unto him, I pray
the that thou will pauen me the offence that
I haue done to thee. And then the Serpent laye
to the pore man, seeing thou repented the
vyle of thy misdeede, a longe tie in the . . . But
longe

long as I shall be on live, I shall remember thine malice, so; as thou hurtell me once, so shall thou an other tyme. Whether that was a little evill, shal euer be presented and holden for evill. And therfore men ought not to presume by him, of whom they receves some benefite, y yet to suspec their good and true frandour.

Of the Hart, the sheepe, and the Wolfe, wher Esope which is promised by force and for dread is not to be holden. Wher Esope herself a fable of a Hart, which in his presence a wolfe, demanded of a sheepe that she shold by a bushell of corne, and the wolfe commannde to the sheepe to pay it. And when the day of payment was come, the Hart demanded of the sheepe the corne, and the Sheepe said to him, the covenants and paritions made by dread & force ought not to be holden & kept, so it was forced me being before the wolf, to promise & grant you to ther, that which thou never lendell to have, and therfore thou shalt haue nothing of me. Before it is sometime good to make promysse of some thing for to eschew greater damage or losse. For the thinges which are don by force haue no fidelitie.

Of the Bald man and the Fly, one day
A little evill may come a greater, wher Esope rehearseth a fable of a flye, which pisse a man upon his bald head, & when he would smitten her she flew away, and spilt her smote

The second booke

Ae
smote himself wherat the syre began to lan
and the hald men sayd, evill beast, thou dois thon
mest inell thy death, I smote my selfe wherat he
then diest mocke me, but if I had hit thee, thou
hadst therof bene slain, & therfore men say com
monly, y at the evill of other, men ought not to let
laugh me scorne, but y envious and grouch
wombe gratteth many enemies for y which can
oft it happeneth that of a few wordes enuy will
commyngh a great noysse and damage.

Of the Fox and the Storke

Men ought not to do to other, that they
they would not should bee done to them
wherof Chaucer rehearseth a fable, of a fox hab
desired a storke to supper, and the fox putte me
meat upon a trencher, y which meat the storke
might not eate, wherof she take great displeasure.
fore, & departed out of the house al hungry, and to
went to her owne lode, and because y the
had thus beguiled her, she thought in her selfe
how she might beguile the fox, for as men say
it is mery to beguile the beguilers, wherfore
the storke prayed the fox to come & sup w^t her,
and y storke put his meat within a glasse
and when the fox would haue eaten, he myght to be
not come therby, but onely he licked the glasse and
because he could not reach to y meate with his
mouth, and then he thought her was deceiu

stand

The

land when the stork said to him, take of such good
deys thou gauest to me, & thens for right shame
therby departed fro thence. And so with þ same
þeys which he made for other, þ same he firs
tly couerten withal himselfe. Therefore be that he
not smyleth other, oft beguileth himselfe. And thus
þeys which is yea, nay, and oþers, will roght
þeys.

Of the Wolfe and the dead mans head.

Here is many one which haue great iury
shipe glori, but no prudencie ne lyfesdomme;
þerof Elspe reharseth a fable of Wolfe,
which found a dead mans head, þ which he tur
p up and dwyne with his fote, & said, a hostre
þeys, þeys & pleasant hast thou beeene, and now thou
þeys in þis neither wit ne beauty & also thou
þeys without boyce & without thought; and ther
þeys men ought not to beholde the beauty and
þeysenes of the body, but the goodnes of the cou
isplaine. For sometimes men gine glori and wo
ry, up to some which haue not deserved it.

the Lay and the Peacockes, how none ought to be proud of other mens gear.

One ought to weare an put on him an o
a gla ther mans rayment. Wherof Elspe rehars
þeys to be a fable of a Jay, full of dainglory, that
gla and put on him the feathers of a Peacocke;
with hem with them he deckt & arayed himself well.
þeys whē he was wel drest & arained, he thought

The second booke

would haue you and be conuersant among
Pecocks, and when he was with them, he
gan to dispayse al his felowes. And when
Pecocke knew that he was not of their ky
they anoy plorted of all his fethers, and smot
and beat him in such maner y no fethers ab
upon him, and he fled away al naked and bare
and when his felows saw him they sayd, w
galant cometh here wher be his fethers wh
he had a while agone hath he no shame or d
to come in our compayne and then all the b
came upon him & beat him, saying thus to hym
If thou hadst ben content with thine own
ment thou hadst not come to this vilany. W
sore it is not good to ware an other man
gowne, for such were sayre gownes and say
girdles of gold y hath their teeth cold at h
spacoun. **Of the Mule and the Fly.**

Some make great labour which haue
might, whereof Cope rehearseth a fable.
a Carter which had a charet by Carte whiche
Mule drewe forth, s because h Mule went
fast enough, the Fly said to the Mule A palid
Mule why goest thou no faster. I shall so gree
ly prick thee, that I shall make thee goe lighte thy
And the Mule answered to the Fly, C O
kepe and preserue the Mone from the v
nes, for I haue no great dread ne feare of th
but y yead and doubt sore my master, wh
hi

upon me. Which constrained me to fulfil hys
will, and more hee ought to dread and doubt
then thou which art nougnt & of no balew
micht. And thus men ought not to sette by
them, ne to dought them which are of no micht

Of the Ant and the Fly.

O make hast & awaunting is but vaine glory,
whereof Esope rehearseth a fable of þ Ant
Formice, and of the Fly which strived toge-
þer, for to wylte which was the most noble of
þe biþem boþe, and the Fly sayd to the Formice.
To þe one heþer Formice, wilt þ compare thy self
on me that dwelle, in the kings place, and eate &
þ. Drinke at his table: and also I kisse boþe Kyng
namo Queen & the most faire maidens, thou pore
id fayre mischanc beast, thou art ever within þ earth.
t howd then the formice answered to the fly, now
ow I well thy vanity and foily. For thou a-
ntest thee of that wherof thou shouldest dys-
aue, aise thee, for from all places as thou goest or
able, thou art hated & put out, & lyuest in great
whinger, for asone as wynter comes thou shalt
ent, and I shall abyde aliue alone within my
palmer or hole, wheras I eate and drinke at
þe pleasure, for the wynter shall not forgiue
lighte thy misdeede, but shal slea thee, and thus he
D. D. oil mock and dispraise other, he ought first to
e. W. se and behold himselfe well, for men say com-
of th. only. Who so beholdeþ in the glasse well,
wh himselfe, and who so seereth himselfe well,

The second booke

knoweth himselfe, and who so knoweth himselfe, little he praiseth himselfe, and who so praiseth himselfe little, he is wise and sage.

Of the Wolfe, the Fox, and the Ape,

HE that once falleth into any euill fault
dæde, he shal euer lyue with dishonour a
in suspicion of the people. And howe be it th
by aduenture he purpose to do some profitab
thing to some other. Yet hee shoulde not b
kruſſed ne beleued, whereof Cſope rehears
vnto vs a ſable. Of a Wolfe which made a
Fox to be cyted before the Ape, and the Wolfe
said y the Fore was but a theefe, & a robber
poore folke, & then the fox answered & layd y he
lied, & y he was a god & true man, and y he dy
much god and profit. And then the Ape whi
was ſet as a Judge, gaue ſuch a ſentence as
ſaid thus to y wolfe, come hether, thou haſt
loſt al y which thou demaundest, and thou ſa
I beleue wel that thou haſt vſurped & robb
ſome thing, how be it that thou denieſt it in i
ſtice, but because that peace may be betw
you both, yee ſhall part togeather your god
to thende that none of you both haue no whol
parte. For he that is wont and accuſtomed
robbe and gnaue, wyth great payne hee ma
abſtaine or refraine himſelfe from it, for on
beguiler euermore begaileth an other. And be
cauſe

use y^e the Ape felte both guilty, & suspicioyn
made their difference to be accorde and parted
alise in halse. And therfore they that be accu-
omed to any fraude, disceipt or falshod, shal e-
uer lye right heauely and in suspection.

Of the man and the Wcsyll.

Men ought well to luke, and beholde the co-
rage and thought of him which doth good,
to the end wherefore he doth it, whereof E-
sope reherseth a fable. Of a Man which tooke a
lesill which chased after the Rattes within
his house, and after when he so had taken the
lesill he would haue killed her, and the poore
lesill saw the wrath and fury of the Man, she
yed to him for mercy, saying thus. My Lorde
require and pray thee that thou wilt pardon
& that thou wilt reward me for the great
nuice which I haue done to thee, for euer I
haue chased the Rats out of thy house, and the
man said to her, thou diddest it not for the loue
me, but onely thou hast don it to fil thy belly
if thou haddest done it for the loue of mee, I
ould haue rewarded thee, & because thou diddest
it for to serue me, but for to let & damage me,
that the Rats might not eate, thou berest
away, & so because that thou art wered fat of
me owne bread, thou must render and gyue
me all the fatnes which thou hast conquered
gotten here, for he y^e robbeth shalbe robbed,
extra illud pillatores pillabuntur, for it suffiseth

The second booke

not to do wel, but men must hane good wil
good intention for to do it, for an almes wh
is don for vainglory is not merited, but dism
rited, wherfore I shal not pardon thee, but in
tinent thou shalt die. And for because thou ha
deserued no mercy, thou shalt now bee put
death.

Of the Oxe and the Frogge.

The pore ought not to compare himselfe
him which is rich and mighty, as sayth the
present Fable, of a Frog which was in a
dow, where she espyed and sawe an Oxe whiche
pastured, she wold make her selfe as great a person
as mighty as the Oxe, and by her great pryde
she began to swel against the Oxe, and demaide
of her childe if that she were not as great a foot
as the Oxe, and as mighty, and her childe
sayd nay mother, for to loke and beholde on the Oxe,
Oxe, it seemeth of you nothing. And then the
Frog began more to swell. And when the Oxe
saw her prude, he strode and crushed her vnde
his stote and brake her belly. Wherefore it
is not good for the pore to compare himselfe with
the rich. Wherefore men say commonly, that
the pore should not swell agaynst the mighty.

Tha
to the
tle w

wil geras endeth the seconde booke of the subtill
es whiles of Esop. And here beginneth the thyrd
t disa booke, wheroft the first fable maketh men-
out in tation of the Lion and the
you h Sheepcherde.

He mighty and puissaunt oughte not to bee
slothfull of the benefites done to them by
little and small , and ought not also to for-
te them , but that they may bee rewarded
selfe them . And thys fable Esope approueth
thys sheweth vnto vs, of a Lyon which ran as
a beast, and as he ranne , a thorne entred
whiche his foote, which hurt & greued him greatly
at anerfore he might not goe, but as well as hee
pvyld he came to a Shepherde which kept hys
mane, & began to flatter with his taile shewing
greue sot which was sore hurt, the shepherd was
great dread & cast before the Lyon one of hys
on the pe, but y Lyon demanded no meate of hym.
en the more he desired to haue helpe of his foot the
Dany meat, and after when the Shepherd saw
ondre wound, he with a needle subtilly drew out y
e it thorne of his foote, and had out of the wound all
with rotten flesh, & oynted the wound with sweet
, the mentments, & anon the Lyon was whole. And
ght to render thanks to y Shepherde, the Lyon
lled his hands, and anon he returned againe
Ch to the highest part of the wood. And within a
tle while after , it happened that thys Lyon

The thyrd booke

was taken & conueid into þ city of Rome, and ther, I am
was put among other beasts for to devoure by þ ha
misoers. Now afterward it befell by þ kno
of time, that the said Shepherde committed
offece, wherfore he was iudged to be devoure
by the beasts, and as sone as he was cast amo
them, the Lyon knew him, and began to beholde
him and made to him chere, & licked him w
his tongue, and kept him from all the oþer such
beasts. Then knew the Shepherde that it was his m
the same Lyon which he made whole, & that so b
would then recompence him of the good whiche
he had done to him. Wherof all the Romaines
were wonderously abashed, & also wold knowe
the cause of it, why he was so cherisched w
the wyld beastes. And when they knewe þ
cause, they gaue leue to þ Shepheard to go hom
and sent the Lyon againe to the Forrest. Aþer
therfore men ought to render and give thanke
to their god doers. For slothfulnes is a sinne
which is most displeasant to God, and hym
raunce to mortall men in earth.

Of the Lyon and the Horse.

Eþe one ought to eschewe dyssimulation
for none ought to sayne hymselfe otherw
then hee is. As to vs Escope rehearseth so
a fable, of a Lyon which saw a Horse ca
grasse in a medow, and the Lyon for to fynd
some subtil maner for to eate and devoure hi
approched to him & sayd, God kepe þe my br
the

me, sir, I am a leche & god phisition, and because
 oure p[ro]f[es]sor hast a soze fote I will helpe thee, and the
 se knew wel al his euill thoughts, & sayd to
 Lyon, my brother I thank thee hartely, and
 thou art welcome to me, I pray thee that thou
 amost make my fote whole, & then the Lion said
 beholde the horse, let me see thy fote, and as the Lion
 waded on it, the horse smote him on the forehead
 such wise that he broke his head and fell out
 it in his minde, and the Lion fel to the grounde,
 that so wonderously he was hurt that almost he
 wylt not rise againe. And then said the Lyon
 to himself. I am wel worthy of this for he that
 cometh evil evill commeth to him, & because that
 he resembled & fained my selfe to be a Phisicion
 ther as I shold hant shewed a great enemy,
 therfore haue received a god reward. And
 every body ought to shew himselfe as he is.

Of the Horse and the Ass.

He is well fortuned & happy, & is at the vper
 permost of the whelle of fortune, may wel
 fall down. And therfore none ought to dispraise
 the poore, but ought to thinke howe the whelle
 fortune is much doubtful as sheweth y pre-
 sent fable of a horse, which was well harnessed
 appareled, and his saddle and bridle garni-
 ed with gold, which Horse met with an Asse
 laden in a narrow way, and because y the
 Asse turned him not backe, incontinent the
 Horse sayd vnto him. Ha charle, hast thou no

The thyrd booke

Shame that thou bearest no worshippe ne reverence to thy lord : who holdeth me now that with my foote b^reake not his head, because th^e he putteth not himselfe aside , and out of the way, so that I might passe and go on my wa^t The pore Asse answered ne said never a wo^d and was sor^y, after that he would haue beat him, wherfore he held his peace as wise & sag^e and y^e Horse went his way, and within a lyttle while after, it befel y^e fortune turned her whe^s so down, y^e this fayre horse became olde, lean and sicke, and out of prosperity, he comande^d that he shold be had into the towne, and that steede of his rich saddle, men shoulde put on her backe a panier for to beare dung to the fieldes, now it hapned y^e the Asse which was in a medow eating of grasse, perceived y^e horse & knelld on him wel, wherof he was wonderously abashed and maruailed much that he was thus become so pore & leane, & as the Asse went toward him, he sayd. Ha felow, wher is now thy faire saddle and thy rich brydle garnished with gold : howe art thou now become so leane ? what hath pro^u to thee thy great pryde, and the great presumption which once thou diddest shew to me, thinke^d now how thou art leane and vnthrifly, & how thou and I be now both of one office. And ther^e the miserable and unhappy horse was abashed and for shame loked downward, and answered her^e never a word, for all his felicity was then turⁿ ned

into aduersity, and therfore they y be in se-
city, ought not to dispraise thē which be in ad-
uersity, for many one haue ben of great riches,
which as now be in great pouerty & aduersity.

Of the Beasts and the Byrds.

Only man can not serue two masters, which
be contrary one to the other, as Esop reher-
eth to vs this present fable. That vpon a time
the Beasts made great war against the Birds
and fought every day together. And the Backe
bearing y wolves, and y the Beasts should van-
quish them, she thought in her mind and said to
her self, we are not able to ouercome y Beastes
therfore I will save my selfe and go take part
ith them. And when the battaile was ordei-
ned on both sides the Eagle began to enter into
the battail of the beasts by such a strength, that
with the helpe of other birds she got the fielde,
and vanquished & ouercame the Beasts, where-
as the Beasts made peace with the birds, and
were all at one accord and of one will, and for
the treason that the Backe had made, shee was
condemned never to see the day, & nener to flye
it only by night, and also she was dispoyled of
her sethers, and he that will serue two mai-
sters contrary one to an other, may not be good
true. And they which leauie their owne ma-
ster for to serue a straunger which is enemy to
master, Therfore those seruants be worthy

to

The thyrd booke
to be punished. For the Euangelist saith. P. ED
man can both serue God an the devill.

Of the Nitengale and the Sparrahauke.

Ae **H**E that oppresseth the Innocents, shall haue which
an euill end. Wherfore Esop rehearseth to meat
vs a fable of a sparhauke, which did put himselfe in the
within þ nest of a nightingale, wheras he found me
the little & yong birds. The Nitengale cam to him
and perceived, wherfore they prayed and required
red him to haue pitty on her yong birds, & therat he
sparhauke answered and said, if thou wilt thanng tis
I grant to thee thy request, þ must sing sweetly when
ly after my will. And then the Nitengale bid to
gan to sing sweetly, not with the barte, but holt
with the throte onely, for he was filled with sorow
that other wise he might not sing, the sparrow, to
hauke said then to the Nitengale, this song pleaseth me not, and then the sparhauke tooke out of his
of his yong byrds and devoured it. And as the
Sparhauke woulde haue devoured an other as the
there came an hunter which did cast a net vpon the
the sparhauke, and when he wold haue flowne away he
might not for he was taken, and therat he
sore he that doth hurt the innocents, is worthy to die
of an euil death, as Caine did that slew his brother Abel.

Of the wolf and the Foxe.

FORT

¶ Fortune helpeth both god and euill folk, and
to all them whiche he helpeth not, euill happe-
neth to them, they that set their malice agaynst
fortune, been subuerted & ouerthowne by her,
wherof Esop reherseth such a fable of a Wolfe
which hadde assembled together a great pray of
meat to haue liued more deliciously, where-
as the for had great envy, and for to haue stolen
some of this good meat, went into the caue of
the said Wolfe and said to him, my gosslippe, be-
cause that it is long since I saw thee, I am in
the great heauines and sorow, and also because in
that time we haue not ben couersant together,
when the Wolfe knew the malice of the for, he
told to him. Thou art not come hether to see me
but to how I fare, but for to rob mee, for the which
the for was angry, and went to a shœp-
spander, to whom he said, if thou wilt bee auenged
of thy Wolfe which is enemy to thy heard, on this
I shal put him vnder thy hands, & the shep-
spander answered to thy for in this maner, if thou
do as thou saist I shall pay thee well. And then
before he shewed him the hole wherin he was,
the shœpheard incontinent went towarde
the hole, & with a spere he killed the Wolfe, and
in this maner the for was wel refreshed of the
meadow of other, but as he returned homeward he
was devoured of dogs, wherfore he sayd to him
selfe, because that I have don euill, euil cometh
me, for sinne returneth to his mayster, and
him

The thyrd booke
he that liueth by robbery, shal at the last be knowen and robbed.

Of the Hart and the Hunter.

MEN praise sometime that, that shold be dispraised and often men blame and dispraise that, that shold be praised, as Eshop rehearseth to vs a fable of a Hart. To whom it happened on a time that he drakk in a fountaine or well, and as he drakk, he sawe his heade which was horned, wherfore hee praised much his hornes, And as he loked on his legs which were long and small, he dispraised and vitupered the same, And as he was drinking in the fountaine, he heard the voice & barking of dogs, wherfore he woulde haue fled into the forest to haue saved hymself albe but as he saw the dogs so neere him, hee woulde haue entred within a bush but he might not so his hornes kept him out, and he then seing that he might not escape, began to say within hym selfe. I haue blamed and vitupered my legges which haue bene to me vtile and profitable and haue praised my horns which bee now the cause of my death and therfore men ought not to dispraise the thing which is profitable, nor praysyng the thing which is unprofitable, also they ought to praise and loue the church of Christe and the commandements of the same. And also to dispraise and flee all sinne and vice, which be euill and damnable.

**Of the Goddesses Juno and Venus, and
other women.**

Before the Gods and Goddesses, men must
euer prayse Chastity, for it is a worshipfull
and an honest thing to any man, to holde hym
well content alone, but Venus for her disport,
to drive away the time, woulde interpret the
yng of the Hennes, wherfore shee demanded
Hen which was in her house, but at this time
shall keepe my tong & no farther I shal speake
of, for many wise men haue read and scene
this booke, and understand all the matter of
And because it is licite and honest, and that
we all be bound to keepe y Ladies in their wor
ship and honor, and also in every place, wher it
albe possible to vs, also we ought to prayse
em, we shall now cease to inquire farther of
is matter and history which we shal leave in
ine for the great clerkes, and in speciall for
hem that wyll occupy their time in study, and
egged ad the glose of the sayd Esope.

Of the Knight and the wydow.

He woman which liueth in thys worlde
wythout reproche or blame, is worthy to
be praysed greatly, whereof Esope rehearseth
to diable of a Man and a woman, which loued
each other, if hapned them by Atropos or
(which we all must suffer) that the sayde
Man

The thyrd booke

man died and as men would haue borne him
his graue which was without y towne ther
be buried, his wife made great sorowe & wo
pitteously, and when he was buried, she wou
abide still vpon the graue, & would haue a litt
lodge or house ther vpon, & out of that lodge sh
wold never depart so, any faire words, neith
so, any gift, ne for displeasure of her parent
Now it besel in the town, that a misdoer was
condemned to be hanged, & to the end he shou
not be taken down from the galowes, ther w
commanded y a Knight should kepe him, and we
as y Knight kept him he had great thirst, and
non he perceiued the lodge of the sayd woman
and went to her & pрайed her to gine him som
drink, and she with god hart gane him drinke
& when he had drunke he turned again toward
the galowes. This knight came an other tyme
to the woman to comfort her, & thre times he
did so. And as he was thus going & committ
doubting of no body, in the meane time the han
ged man was taken fro the galowes and w
the knight was come to y galowes & salwe hym
dead man gon, he was greatly abashed, and m
without cause, soz it was charged to him vpon
paine of death, that if he were taken away, the
knight should suffer death, and incontinent he therefore
went to the said woman & kissed her fete, & la
before her as he had ben dead. And she sayd to soz
him, my frende, what wilt thou that I do for thee

him self? Alas said he, I pray thee y thou helpe and
unsel me at my great neede, for nowe because
haue not kept my theefe wel, I must therfore
offer death, then y woman sayd, haue no dread
y frend, for I shall find the manner whereby
you shalt be deliuered, for we shal take my hus-
band and hang him in stede of the theefe, Then
gan she to delue & tooke out of the earth her
husband, & at night she hanged him on the gal-
loves in stede of y theefe, & sayd to the knyght
My right deere frend, I pray thee keepe it secretly,
we do it secretly, and thus the deade men
have some which make sorrow for them, but the
sorrow is sone don & past, and they that bee on
the haue some which dread the, but their dread
anxieteth and falleth when they are dead.

of the yong man and the common Harlot.
If the common & folish woman Esope reher-
seth to vs a fable of a woman named Thais
which because of her fained loue was y losse
death of many yong men, to one that had
ther oft before that time, she sayd to hym
his maner. My right deere loue & frende, I
pose that of many one I am desired & loned:
erthelesse I shall set my loue on thee alone:
therfore I pray thee that thou wilt be mine, &
& I shallbe thine. For of all gods I care not but
sayd he for thy swete body, and he that knewe the
taste of the woman, answered right swetly
thy

The thyrd booke

thy wil and my wil be both one alone, for thour art she which I most desire, & she which I shal loue al the terme of my life, if thou no more me receiue me, but because thou hast deceived me before times past, I am more a feard of thee. But notwithstanding this y art much pleasaunt & faire to y sight of me, and thus the one beguiled the other, for the loue of a common harlot is not causable to be trusted, for thou oughtest to knowe & thinke within thy selfe, that y common and foolish woman loueth thee not, but she loueth thy siluer to y

Of the father and the euill sonne.

The good & wise Father ought to chastise his children in their yong age, and not in their old, for then it is much difficulty to make them bow, as Esop reherseth vnto vs a fable of a father which had a sonne, the which did nothing but that he ought to haue don, but ever was going myth and playing in the towne, and the father for the crime & misrule of his Son, brawled ever, and biue beat his men. And sayde to them such a fable as the a ploughman or laborer, which bound a Bull, and shal the hornes to an Ore, The Bull would not be selfe bound, and smote strongly with his feete affayned the man, and launched his hornes at him. At me, at the last when he was bound, the laborer saide damme to them. I haue ioyned and bounde you bothe together, to the end that ye should doe some h

bon

to thysour, but I wil that the least of you two, that
I shal to wete the Bul be learned and couraged of
more, the most which is the Dre, for I must sayd the
neighbour to himselfe, bind them thus together,
at no the end that the Bull whiche is young, fierce,
fayalicious and strong, smyte ne hurt no body,
led therof great damage might come to me. But
not because that I know well that the Dre shall
chynge each & courage him wel, I haue put & bounde
thi wemen both together, and thus the Fable sheweth
luereth to vs, þ the father ought to teach & gine god
sample to his children, and chastise them
while they be yong, for he that wel loueth, well
astiseth.

Of the serpent and the fyle.

He authoꝝ, that is to wete Eſope, reherſeth
to vs a fable of two euills, saying that a ser-
pent entered sometime within the forge of a
goyn myȝt, for to serche some meat for her dyn-
er. It happened that she founde a Fyle,
which she began to gnaw with her teeth. Then
able id the File to her. If thou bite and gnaw me,
Bull, I shal thou do me no hurt but þ shal burke
nothing else, for by my strength all the yron is
affayned. And therfore thou art a fole to gnaw
me, for I tell thee that no euill may hurte
damage an other euill, ne no wyked may
hurt an other wicked, ne also the harde,
one hards shall not breake an other, ne

The thyrd booke

two envious men shall not boþ ryde vpon
Asse. Wherefore the mighty and strong
loue him, which is as mighty and as strong
þyn seise.

Of the Wolues and the Shepe.

When men haue a good head and a good
fensure or a good captaine, they ought
to leue him, for he that leueth, repenteth him
afterward of it, as Eſop reherſeth to vs a fab
of the ſhepe which had warre and diſcentia
with the Wolues, and because that the wolues
made ſo strong warre againſt the ſhepe. The
ſhepe then tooke for their helpe the Dogs, and
the Weifers also, & then was the battel of the
ſhepe ſo great and ſo strong, & fought ſo vit
rionily againſt the wolues, that they put them
to flight, and when the wolues ſaw y streng
of their aduersaries, they ſent an Ambaſſadour
toward y ſhepe for to have peace with them,
which Ambaſſadour ſaid to the ſhepe in this
manner. If ye will gine vs the dogs, we ſhal ſweare
vnto you y we ſhall never keepe ne hold warre
againſt you, and the ſhepe anſwered, if yc wi
ſweare we ſhalbe content. And thus they mad
peace together, but the wolues killed the dog
which were captaines of y ſhepe, wherfore wi
y little & young wolues were growen in the
age, they came of eche part & contriued & aſſe
bl

poned the together, & all in one accordē & stille, said theyr ancestours & fathers : we must eate vp the shēpe. And their fathers answered & said them, we haue made peace with thē. þeuer-cleſſe the young wolves brake þe peace and ran vpon the Shēpe, and theyr fathers after them, and thus because that the Shēpe had deſtroyed the Dogges to the Wolves which were their captaines they were all deſtroyed, and deſtroyed of the Wolves. Therefore it is god to ſeape well his captaine which may at neade ſacour and helpe, for a true frende at neade is better then a Realme , for if the Shēpe had keepte with them the Doggs, the Wolves had not deſtroyed thē. Wherfore it is a ſure thing to kepe all the loue of his protectour and god freind.

Of the man and the Wood.

¶ That gyueth ayde and helpe to his enemye is caufe of his owne death , as rehearſed in this fable of a man whiche made an Axe, after that he had made his Axe, he asked of the trees. Be trees give me an handle , and the trees were content. And when he had made fast his han to the axe, he began to cut, & throw down to ground all þe trees, wherfore the Oke & Ashe ſaid : If we be cut it is wel right and reason, of our owne ſelſe we be cutte and thowne one. And ſo it is not god to put him ſelſe to the daunger: and ſubiection of his enemye,

The thyrd booke

one to helpe him to be adoumaged, as y ma
see by this present fable, for men ought not
gine the staffe by the which they may be beat
with.

Of the Wolfe and the Dog.

Leiberty or frædome is a thing much swa
as Cslope reherseth a fable of a Wolfe and
Dog, which by chaunce met together, wher
the Wolfe demaunded of the Dog whereof a
thou so fat and so pleasaunt. And the Dog a
swered to him, I haue well kept my Lo
house, and haue barked at the threues wh
came into the house of my master. Wherefore
he and his menne gyue to me plenty of meat
whereof I am fat and pleasant, and the Wolfe
sayd to him, It is well said my brother, certayn
ly seeing thou art so well at thy ease and fat
so well, I haue great desire to dwell with the
to the intent that thou and I make but one man to
ner, well sayd the Dogge come on with me, wh
thou wilt be as well at thine ease as I am, and ou ge
hauie thou no doibt of nothing. The Wolfe wylly mi
with the Dogge, and as they went by the way wh
the wolfe beheld the dogs necke which was a crow
bare of heare, and demanded of the dog and sa
my brother why is thy necke so beare. And the
dog answered, it is because of my great toller
yon to the which daily I am fastnes & at my gethe
I am unbounde so to keepe the house the b
god

Then said the Wolfe to the Dog. To bee
it not bound & neve not, for I that am in liberty wyl
be put in subiection, and therefore for to syl
belly I wil not be subiect, if thou be accussto
to be bound, continue þ in it, and I shall
as I am wont and accustomed, therefore
there is no riches, greater nor more of value
e and man is liberty, for liberty is better then all the
what is in the world.

þeof a of the hands, the feete, and the mans belly.

Dog. Now shall one do any good to an other, the
Lord which can do no good to his owne selfe, as
wherou maist see by this fable of the feete and o-
ther hands which sometime had great strife with
meat belly, saying all þ we can oþ may gett, with
þoþ eat laboþ, thou eatest it, and yet thou doost no-
terfayd, wherefore þ shalt no more haue nothing
fare vs, and we shal let thee die for hunger, þ them
þ when þ bely was empty & sore hungry, she be-
ne nyn to cry & say alas, I die for hunger, giue me
mee whaþ to eate, and the feete & the hands sayd,
n, as you gettest nothing of vs. And because that the
wolly might haue no meat, the condites thoroþwe
the wyle which the meate passeth became small and
as a row, and within few daies after, the feet and
þe hands for feeblenesse which they felte would
adþen haue gotten meate for the belly, but then
ller was to late, for the conduits were ioyned
nig together, and therefore the lummes myght doe
þe þe good to other, that is to weete the belly. And

The thyrd booke

he that governeth not well his bely, with gre
payne he may holde the other lymmes in the
strength and vertue . Wherefore a seruante
ought to serue wel his master, to thend that
master holde & keepe hym honestly, & to receyve
and have god rewarde of hym when his ma
ster shall see his saythfulnesse.

Of the Ape and the Fox.

Of the pore and the riche , Esop rehearseth
a fable of an Aye which prayed the Fox
to lende hym some of his tayle , soz to couer his
buttockes therewith, saying thus to him. Whi
doth thy long tayle availe thee, if auayleth it
nothing but letteth thee. And that which letteth
thee shalbe god for me. The Fox sayd to hym
would that it were yet longer . Fox rather
would see it all souled and dagled then it shou
beare to thee suche honour as to couer thy sou
buttockes therewith. And therfore gyue not
that thing of which thou hast need of, to the en
that thou lacke not of it.

Of the Marchaunt and the Ass.

Manye one be trauyled after theyd dead
wherefore men ought not to desire the
owne death as Esop rehearseth this fable
a marchant which led an ass ladé to þ marke
and soz to be sone at market , he brake his

th greate sore pricked hym , wherfore the pore Alle
 in th' wretched and desired his owne death, wéenig to
 than him after his death he shold be in rest . And
 that wterly he was wel beaten & chased he died. And
 seyngs maister made hym to be slayne , & of his skin
 s mire did make Tabours which ben euer bette.
 And thus for what Payne that men may haue
 vryng theys life , they ought not to desire ne
 wish their death. For many there be that haue
 earst great Payne in this world, that shal haue grea-
 ter in an other woorlde. For a man hath no resse
 ther to the death but for his merites.

Of the Harte and the Oxe,

Helpe for to flie none is assured to escape the
 daunger. Wherof he lieth as is shewed by
 this fable . Of an Hart which ran besore the
 hounds to the end y he shold not be taken, he fled
 soone to the first towne y he found, & entered into a
 notable where as a many Dren were , to whome
 they sayde . The cause why he was come there,
 saying them swetly that they would sauе hym
 and the Dren sayde thus to hym : alas pore
 hart, thou art among vs euill rescued . Thou
 shouldest be more sure in the fieldes, for yf thou
 perceyued or scene in y Dreherd, or els of our
 maister, certainly thou art bot dead . Alas for
 me. I pray you that you will hide me within
 your Rache that I be not perceyued , and at
 night I wyl goe hence, and shall yut my selfe

The thyrd booke

into a sure place. And one of the servants cam
for to give bay to the Dren, and when they ha
dene they went their way and salwe not th
Hart, whereof the Hart was greatly reioysed
wering to haue escaped the peryl of death, b
then rendred thanks to the Dren, and one of
Dren said to him, it is easy to escape out of th
hands of the blinde, but it is difficult to escap
from þ hands of him þ may wel see, for if ou
master come hether, which hath more then a
hundreth eyne, certainly þ art but deade if þo beat
perceve this, and if he see thee not, certainte
art saued & shalt goe forth on thy way sure
The master within a short while after w
into the stable, and after he demaded to see þe led
hay which was before the Dren. And himselfe
went & felt of it and as he felt þ hay, he felte þe hande
hornes of þ Hart with his hands, & to himselfe he
he said, what is this that I seele here, and being at he
dreadful called al the servants, and demande
how that Hart came there, & they said to him
My lord we knolle uothing thereof. Then the ba
Lord was ful glad & made the Hart to be ta
and slain, & the Lord made a great feast for þem to
haue eaten him. Therefore it happeneth of þ a
times, that he which supposeþ to flye, is take
and holden with þ late or net, for he that flieth
away is in great peril. Wherfore men ought
well to keepe themselves from doing of sa
things whereby they neede not to flee.

Of the Falace and the Lyon, and of their
conuersation.

"Be conuersant with folke of evill lyfe, is a
thing much perilous, as Esop reheraseth a
tale of a Lyon right strong and myghty, which
had made himself king, soz to haue great renouning
and glory. And from henceforth he beganne to
change his condicions and custome, shewing
himselfe curteous, and swore that he wold hurt
no beasts, but wold keepe them against every
one. And of this promise he repented him, be-
cause it is much difficult and hard to chang hys
owne kind, and therefore when he was angry,
he led with him some smal beasts into a secrete
place soz to eate & deuoure them. And bee de-
manded if his mouth stanke or not, and they
sayd that it stanke, and al they which answered
it, he killed and devoured them all. It hapned
that he demanded of y Ape if his mouth stanck
him not, and the Ape said no, but that he smelled
the badume, & then the Lyon had shame to slea
the Ape, but he found a gread falshed soz to put
him to death. He fained to be sick, & command-
ed y all leches and surgions shoulde come to
take him, when they were come, he commanded the
liche to keepe his brin, when they saw it, they sayd to
him, Sir ye shal none be whole, al is at your com-
mendement, and y Lyon answered, alas right
one wold I eate of an Ape, certainly said the
surgion,

The fourth booke

Surgeon, that is good meate. Then was the Ap with
sent for, and notwithstanding that he worshipped
fullie spake and answered to the King, þ King
made him to die and devoured him. Therfore it is
perilous and harmfull to be in the fellowship
of a tirant, for be it euill or good, he will eat and
devour every thing, and right happy is he that
may escape from his bloody hands, & that may
eschew and flee the fellowship of the euil tirant.

Thus endeth the third booke of *Esope fables*.
And here beginneth the fourth booke, where
the first fable maketh mencion of the
Fox and the Raifens,

He is not wise to desire a thing whiche he may not haue, as rehearseth this present fable of a Fox which loked and behelde the Raifens that grewe vpon a high vine, whiche he much desired. And when he sawe that he might get none he turned his sorow into ioy, and said, These rayfens be lower & if I had some I woulde not eate them. And therfore he is wise that faultheth not to desire the thinge whiche he may haue.

Of the Wesil and the Ratos.

Wit is better then strength, as rehearseth this fable of an old Wesil, which might no more take rats, wherfore she was ofte brygry, and thought that she woulde hide her selfe with

Within the floure to take the Rats which came
ate it. And as the rats came to the floure, she
ake & ate them one after an other. And as the
best rat of all perceiued & knew her malite, he
hid thus in him selfe. Certainly I shal kepe me
well from thes, for I know well thy malice and
that illshod. Therefore he is wise that escapeth the
malice of euill folke, by wit and not by force.

Of the Wolfe, the Shepheard, & the hunter.

Anye folke shew themselves god in words
which are full of great fantasies, as reher-
eth this sable of a Wolfe, which fled before an
unter, and as he fled he mette with a shepherd
whom he sayd . My friend I praye thee that
t son tell not to hym that foloweth me , whiche
day I am gone; and the shepherd says to hym,
he durst no dread ne feare nothing ; I shall shewe
him an other way. And as the Hunter came
deyned of the shepherd if he had seen the
wolfe, and the shepherd both with his head and
his eyn shewed the hunter the place wher
the wolfe was, and with the hand and þ tongue
ewed the contrary. And incontinent the hun-
ter undestood him wel. But the Wolfe whiche
receiued wel all the sayned maners of þ Shep-
herd, fled away. And within a little while after
the shepherd encounred and mette with the
wolfe to whom he said: pay me so; that I haue
kept

The fourth booke

keeps ther secrete, and then the Wolf answereth
to him in this maner. I thanke my handes and my
tongue, and not thy head ne thine eyne, for by these
them I should haue ben betrayed if I had no
fled away. And therefore men must not trust to
in him that hath two faces and two tonges, every
for such folke is like and semblable to the Scorpion,
which amainteth with his tongue & pincers at the
keth soze with his taile.

Of Iuno the Goddesses, the Pecocke and the
Nightingale.

Every one ought to be content of kind and noble
such good as God hath sent him, whereof he will
must vse it iustly, as is rehersed vnto us by this me of
fable of a Pecock, which came to Iuno the goddes for
besee and said to her, I am heuy & sorrowfull by my selfe,
cause I can not sing as wel as the Nightingale do an
for every one mocketh & scorneth me because I can not
cannot sing, then Iuno for to comfort him saye, even
the faire forme and beauty is fairer, and more than
worthy & of greater praysing then the songe little
the nightingale, for thy feathers & thy colour be pale, and
resplendishing as the precious Emeraulde, and such that
ther is no bird like to thy feathers ne to thy beake af
fy, and the Pecock said then to Iuno, all this is true that
nought lith I can not sing, and then Iuno saye wh
againe thus to the Pecocks for to content hym to hi
thys is the disposition of the Gods, which haue put an
gin

soverain to either of you one property & one vertu
s amuch as it pleaseth them, as they haue ginen to
or brye faire beauty with godly fetheres, so they
d no manne ginen to þ nightingale faire & pleasant song,
troued to al other birds one quality. Wherefore
gues every one must be content of that that he hath,
Sceþ the miserable auaricious , the more goods
priuat they haue, the more they desire to haue.

Of the Panther and the Villaines.

Every one ought to do wel to the Stranger, &
to forgiue the miserable. As rehearseth thys
and tale of a Panther which fel into a pit, & when
of þe villains or churles of the country saw her,
þy thame of them began to smite on her, and other
e go to forgiue & pardon her , for she hath hurt no
ill by dy, & there were other þ gave to her breade,
ngage d an other said to the vilaines beware ye flea
use or not, and because that they were al of diuers
sayd il, every one of them went home againe swé-
ming that she shold dye within the sayd pyt, but
ong a little & little she climeth vp and went to her
ur bryse, and made her to be wel medicined, in so-
þe, amuch that she was sone whole. And within a
þy bryle after, she having in memory the great in-
this þy that had ben don to her, went again to the
sayd place wher she had ben hurt & sore beaten, & be-
þ hym to kil and flea all beastes which were there
þ bout, and put the Shepherd & Swinherd & other
which

The fourth booke

Which kept beasts to flight, she bren̄t the co
and many other euils and great harme she dy
there about. And when the folke of the count
saw the great damage þ she dyd to them, the
came toward her, praying that she would ha
pitty on thē, and to them shē answered in thi
maner. I am not come hether to take venganc
on them which haue had pitty of me, but onel
on them that would haue slaine me, and for th
wicked and euil folk I recite this fable, to th
end that they hurt no body, for if the vilayne
had taken pitty one as well as an other of th
pōre Panther or serpent, which was a strāge
and miserable, when she was put in the pit, th
foresaid euill had not come to them.

Of the Butcher and the Wethers.

When a lineage or kinred is indifferent i
division, they shal not do any thing ligh
ly to their profit, as reherseth this fable of a bu
cher which entred into a stable full of wethers
and when the wethers saw him, none of them
said one word. And the butcher tooke the fir
that he found, then the wethers spake altoget
her & sayd, let him do what he wyl, and thus
the butcher tooke thē al one after an other sau
only one, and as he woulde haue taken the last
the pōre wether said to him. Justly I am wo
thy to be taken, because I haue not holp my s
lowes.

ives, for he that wil not helpe ne comfort others, ought not to demaund help ne confort. for vertue vnted is better thē vertu seperate

Of the Fauconer and the byrds.

He wise ought euer to obserue and keepe god counsell, and in no wise they ought to the contrary. As reberseth this fable of the ydes which were toyfull and glad when the one time came , because their nests were en all couered with leaues , and incontinent they behelde and sawe a Fauconer which drest and layd his laces and nettes for to take them, and then they said altogether, yonder man hath ty on vs, for when he beheld vs, he weepeth. And the Partrich which had experimant and laid all the deccits of the said Fauconer, said them, keepe ye all well fro the sayd man, and from him into the aire , for hee seketh nothing but the maner how to take you, for if hee heire you he shall eate and devour you, or to the market he shall beare you to be sold, and they that beleuued his counsell were sauad, and therfore they which beleue god counsell are deliuered out of their perils, and they which beleue not, be euer in great danger.

Of the true man, the Lyer, and the Ape.

The fourth booke

A
¶ A time past, men praised more the folke of leſſings & fashed, then the man ful of truthe which thing reineth greatly vnto this day, as we may ſee by this preſent fable, of a true man and a lyer which went both together throughe the country, & ſo long they went together by their iournies, þ they came to the provinçies of Apes and þ King of Apes made them to be taken and brought before him, and he thus bing wheras he ſat in his maiesty like an Emp̄or and all his Apes about him, as the ſubiects be about their Lord, wold haue demanded, and indeede demanded of the Lier and ſayd, Who am I? & the Lier & flatterer ſaid to him, There is no art Emperour and King, and the fayrest creature that is in earth. And after the king demanded of him agayne. Who be theſe that be above me? And the Lyer anſwered, Sir they be your Knights and your ſubiects to keepe your perſon and your realme. And then the King ſayd, thou art a good man. I wil that thou be my garderowd of my houſholde, and that every man hyt beare to thee honor and reverencē, and whiche the man of truthe heard all this, he ſaid in hym ſelfe. If this man ſo to haue made lies, is greatly enhanſed, then by great reaſon I ſhould be more worshipped & inhanſed if I ſay true. And after the King did aske the true man, and demanded of him and ſayd, Who am I, and that be about me? and then þ true man anſwert

lyke so dethis to him , thou art an ape and a beaste
f fruight abominable, and al they which be about
is daþe are lyke an semblable to ther. Then þ king
a troumatunded þ he should be broken and toerne
er ther with teeth & clawes, and cutte all in peces. And
getherfore it happeneth oft that lyers and flatte-
ouiners be inhaunced , & the true men be set lowe
to be put back . For often tymes for saying trueth
us beien leise their lives , þ which thing is agaynst
Emp stice and equitie.

Of the Horse, the Hunter, and the Hart.

One ought to put hymselfe in subiection
for to auenge hym on other , for better
The is not to submitte him selfe then to be sub-
t croitted : As he reherseth a fable of an Horse
which envied an Harte, because she was say-
above then he. And the horse by envie went unto
the hunter, to whome he sayde in this manner.
thou wylt beleue me, we shall this day take
sayd pray, leape vpon my backe and take thy
grorde and we shall chase the Harte, and thou
rye shal hytte hym with thy sworde and kyl hym,
whiche so thou mayest eate him and sell his skyn.
than the Hunter mouued by auaryce , de-
bunded of the Horse saying , thinkest thou
I shal thy sayth, that we maye - take the Harte of
true from thou speakes to me of , and the Horse
n, and answered thus: suffice thee for heere to shall I
and all my diligence and all my strength, leape
me & do after my counsell, & then the Hunter

I.i.

lept

The fourth booke

lept forthwith upon the horse backe, & the horse began to run after the Hart, and when y Hart saw him come he fled, because that the hart ran faster then the horse did, he escaped fro thē and saued him, & then whē the horse saw & felte hym much wery, & y he might no more run he sayde to the hunter, in this maner, light frō my backe for I may beare thee no more & I haue mist frō my pray. Then said the hunter to y hors, seeing thou art entred into my handes yet shalt thou not escape thus frō me, thou hast the bridle in thy mouthe whereby thou mayest be kept stille, restled, and though thou wilt lepe, the saddle shal kepe me, & if thou wilt cast thy feete fro thē, haue good spurres soz to constraine thee, & make thee to go whether thou wylt or not, wher as I wil haue thāe And therefore kepe thy self wel thou shewe not thy selfe rebellious vnto me Therfore it is not good to put & submit himself vnder the hands of other, wening therby to be auenged of hym, agaynst whom men may haue envie, soz who so submitteth himselfe vnder the myght of other, he bindeth him selfe to him

Of the asse and the Lyon.

The great caulers by their high & loude cri suppose to make folke afred, as recited this fable of an asse which sometyme met with a Lion to whom y Asse sayde, let vs climbe uppon a

on a mountayne, & I shall shew thee how the
beastes be a feard of me: And the Lion began to
tale and answered to the Asse. So we my bry-
ther, & when they were vpon the top of the hill,
the Asse began to cry, and þ Fores & Hares be-
gan to flee, and when the asse saw them flee, hee
ran to the Lion. Dost thou not howe þ beastes
are & doubt me. And the Lion said , I had also
þe in feareful of thy voyce if I had not knowen ver-
y that thou art but an Asse, And therfore me
dost not to doubt him þ auaueth him selfe for
þoþ do that that he can not do, for: God keepe the
one frþ þ wolues. Ne also men neede not to
doubt a stolle for his noyls , ne for his hie cry.

Of the Hauke and of the other Byrdes.

þe hypocrites make to God a berd of straw
as þe herselfe this preset fable of an Hauke
which sometime faind þ he woulde haue cele-
brate, made and holden a natal or a great feast,
þe which should be celebrate within a temple
to his feast & solennitie he enuited & somonod
þe smal Byrdes, to the which they came , &
þe continent as they were all come to the feast &
entered into the tēple, the Hauke shut the gate,
þut them all to death one after an other, And
therfore this fable sheweth to vs how we must
þe pur selfe frþ all hem which vnder sayre
þe hauing haue a false heart , and those ben Hypo-
crites and deccyuers of God and the woorld.

The fourth booke
Of the Fox and the Lion.

Fayre doctrine taketh he in him selfe that
is chastised by the peril of other , as reheare
seth this present fable. Of a Lyon which some
tyme sayned him selfe sick , and when the
beastes knewe that y^e Lion was sick, they woul
go al to visit and see him as there king , & incon
tinent as the beastes entred into his house so
to comfort him he devoured them , And whe
the Foxes were come to y^e gate so to haue vi
sited the Lyon, they knewe well the fallace an
falsched of the Lyon, & saluted him at the entre
the gate & entred not within, & when the Lyon
sawe that they would not enter into his house
be demanded of th^e, why they wold not com
in, and one of the Foxes sayd to him, we know
well the traces, that all the beastes which han
entred into thy house came not out again. An
also if we enter within, we shoud no more com
out agayne. And therfore he is wel happy tha
taketh ensample by y^e hurt of other, For to ent
into the house of a great lord it is sacyl, but so
to come out of it agayne is much difficile.

Of the Ass and the Wolfe.

To no euyll man , saythe ne trueth ought
neuer to be adioyned. As men maye wel
see by this fable of a Wolfe , which vsylte
an Ass which was ryghte sickle, the whiche
wolfe

wolfe began to sēle & touch him, and demaun-
of him and sayd . My brother and frēnde
heare about is thy soze, and the Asse sayde to
some thing to helpe him, began to byte and smythe
en them. And therefore men must not trusse flatte-
wolfs, for they do one thing and say an other.

Of the Hedgehogge and three litle Kiddes.

I behoueth not to the yong & litle of age to
fre mocke ne scorne their elder , as rehearseth
all yons fable of 3. litle goates which mocked a great
hedgehog, which fled before a wolfe, and when
perceyued the scorning of them, he said to the
more foles, ye wot not wherefore I flee, for if
ham wist & knewe well þ inconuenience & peril,
would not mocke at it . And therefore when
see þ great & mighty be feareful & doutous,
the litle ought not to be assured, for when
own is taken & gotten by fortune of warre,
country about is not therfore þ more a cer-
ned, but ought to tremble and shake.

Ofche Man and the Lion.

En ought not for to beléue thyfere þay
but the truethe, & the dēde, As men maye
see by this present fable of a manne and a

The fourth booke,

Lion which had strise together & were in
dissentio, for to wete and knowe which of them
both was more stronger , the man said that he
was more stronger then the Lyon , and so Cam
have his saying verifid , he shewed to the Lyon that
a picture where as a man had victorie ouer of h
Lion, as of the picture of Sampson the Strong
Then sayd the Lyon unto the man, if the Lyon
could make the picture good & true, it had been
here paynted how the Lyon had victory over
man but now I shal shew to thee the verye
true witnes thereof . The Lyon led then
man to a great pit, & there they fought together
but the Lyon cast the man into the pit , & sub
tled him to his subiectio, & said: thou man,
knowest thou al the trueth which of vs both
Stronger, and therefore at the worke is kin
en the moe subtil worker,

Of the Camel and the Flye.

He that hath no might, ought not to prid
himselfe of nothing , as reherseth this pre
sent fable of a Camell, which had great chayre
or burthen. It happened that a Flye , because that
of the Camels heare , lept to the backe of the
Camell & made her to be born of him al the
and when they had made a great way, and
the Camel came at ene to the lodge & was
in stable, the Flye lept frō him to the ground
besid the stede of the Camell, and after he say

Camel. I haue pitie of thee, and am come
on from thy back, because I would no more
bid thee ne franaile thee by the beryng of me,
Camel sayd to the fly, I thanke thee, howes
the lit that I am not soze laden of thee. And ther
is oure of hym which may, neyther helpe ne lette
the frane neede not to make great estimation of.

Of the Ant and the Sigall or Creket.

It is good for every man to purway him selfe
in the somer season, of such thinges wher-
e to get he shall haue neede in winter, as þ mayest
by this present fable. Of the Sigal whiche
in the winter time went and demaunded of the
þ boþt some roþne for to eate. And then the Ant
knocked to the Sigal, what hast thou done all the
somer last past, and the Sigal aunswere, I
have songe, Then said the Ant to her of my
þone thou gettest none. For if thou hast songe
þe all the somer go daunce all the winter, & ther-
is þone there is one time ordayned to do some la-
þour & worke. And one time to haue rest. For
ausse that worketh not ne doth no good, shall haue
þe at his þeþ great colde & lacke at his neede.

Of the Pilgrime and the Swords.

A þeuill man maye be cause of the perdi-
tion or losse of many folkes, As reherseth
I.iii. this.

The fourth booke
This present fable of a Pilgrime which somward
in his way a sworde . And he asked of h swor
what is he y hath lost thee : And h sworde answe
red to the Pilgrime . A man alone hath los
me . But many one I haue lost . And therefore him .
am evyl ma may wel be lost , but or he be lost
may well let many one . For because of an eu
man may come in a country many evypls .

Of the sheepe and the Crowe.

Men ought not to do iniurie ne dispayre th
pore innocentes ne the simple . As rehel
seth this present fable of a crowe which set hym
selfe upon the backe of a sheepe . And when th
Sheep had borne her a great while , she sayde
her , thou shalt keepe thy selfe well to sette th
upon a dogge . And then the Crowe sayde to th
Sheepe . Bynke thou not pore innocent th
I wot well with whom I play , for I am old
and malicious , and my kynde is to let all In
nocentes , and to be a freend unto the evyll . An
therefore this fable sheweth playne holme ther
be folk of such kind that will do no good worke
but anely let the innocentes and simple folke .

Of the Tre and the Reede.

None ought to her provide agaynstis hym
Lorde , but ought to humble hym selfe to
warde

ward him , as rehearseth this fable of a greate
tree which would never bow for any wind and
reede whitch was at his stote, bowed him selfe
long as much as the wind wold:and the tree said to
him. Why dost thou not stand stil as I do? And
the reede answered, I hane not the might that
thou hast. And the tree said to the reede proudly.
Then haue I more streghth then thou. And anon
after there came a great winde which threwe
owne the sayde great tree to the ground, and h
ede abode still vp. For the proude shall alway
be thowne downe, & the humble shalbe exhaū-
ished. For the rote of all vertue is obedience and
humilitie.

has enderh the fourth booke of the subtilfa
bles of Esope. And here beginneth the fife
booke, wheroft the first fable maketh
mention of the Mule, the Wolfe,
and the Foxe.

Men call many folke asses that be verye sub-
til & wise, and such thinke to know much &
be great clerkes that are but asses. As it ap-
reh by this fable, of a mule whiche eat grasse
a medow neere to a great foest, to whō car-
ore which demaunded of him & saide. What
thou? and the mule answered. I am a beast.
The fox said to him, I do not aske of thee that
is thy father, but I aske who was thy father? & the mule
answerced

The fifth booke

answering my greate fathur was an Wolfe & ther
fore sayd again. I do not aske thee that, but on
ly that thou tell me what is thy name. And the
mule sayd to hym for: I know not, because I was
little whē my fathur died, neverthelesse, to the
end that my name shold not be forgotten, my
fathur made it to be writte vnder my left fote
behind, wherfore if thou wilst knowe my name
go thou and loke vnder my fote. And whē the
for understande the falshod of the mule, he wend
agayne to the foresh & met with the Wolfe, to
whome he sayd. Ha mischaunt beast what do
thou here comme with me, & into thy handes I
shall put a god praye, loke in yonder meddow
and there thou shalt find a god fat beast, of the
which thou mayest be filled. And the Wolfe entred
into the meddow and found there the mule of whom
he demanded & sayd: who art thou? and the
mule aunswere to the Wolfe, I am a moun
beast. And hym Wolfe sayd to him, this is not the
I aske of thā, but tel me how thou art named? and the
mule sayd I wot not, but nevertheless much i
if thou wilst know my name, thou shalt finde it
written vnder my left fote behynd. Then the began
Wolfe said. I pray thee that thou bouchsafe to great
sheve it me, & hym mule lift vp his fote, and when
the Wolfe beheld and looke in the fote of the
mule, the mule gave him such a strok with his place in
fote on the forshead, that almost the braine shalbe
out of his head. And hym for which was within his
head

the bush and saw al the maner, he began to laugh
and mocke the Wolfe, to whom he said, Foul
beast thou wotest wel that thou canst not read
wherefore evil therof is come to thee, thy selfe
cause of it. For none ought to take vpon hym
to dw that, that is impossible to him. And ther-
fore many be deceived that take vpon them to
dw that, that they can not skil of.

¶ Of the Boare and the Wolfe,

There be some that presump to bee great
lords & dispraise their parentes that at
the last became pore, and fal into great
dishonour. As thou maist see by this present fa-
vorite of a Woore which was among a great heard
of swyne, & for to haue lordship and domyna-
tion ouer al the, he began to make a great ru-
mour, and shewed his great teeth, for to maks
the other swyne aserd, but because they knewe
him they sette nought by him, wherof hee was
much displeased, and would go into the herd of
shepe and lambes. And when he was there, he
began to make a great rumour and shewed his
great teeth. And when the Lambes heard hym,
they were aserd & began to shake for feare,
and the said Woore within himself, here is the
place wherin I must abid and dwel, for here I
shalbe greatly worshipped for every one quak-
eth for feare of me. Then came the Wolfe thither so

The fifth booke

to have ranished some pray, and the lambes began al to flee. But the boze as proud would not stirre him, ne goe from the place, because he supposed to be Lord, but the wolfe toke him & bare him into the wood for to eate him. And as the wolfe bare him, it hapned that he passed before the herde of swine which the boze had left. And then when the boze perceyued and knewe them he prayed and cried to them that for the loue of God they wold help him, & that without their helpe he were but dead. And then the swine all of one assent & wyll, went and recovered theym selowe and after slew the wolf. When þ Wore was deliuerned & saw hym selfe among þ swyne he began to haue shame, because he was thus departed and gone frō his fellowshyp, and said to them. My brethren and my frendes, I am wel worthy to haue had this payne, because I was gone and departed frō you. And therefore here is well let him kepe him wel, for such by pride desireth to be a great lord, which oft falleth into great pouerty.

Of the Fox and the Cocke.

Oftentimes much speech hurteth, as rehem leþ this fable. Of a fox that came towardes a cocke and saide unto hym, I wold fain know if thou canst sing as well as thy fatter coulde. And then the cocke shut his eyes and began to crowe.

crowe and singe. And then the Fox woke and bare him away. And the people of the towne cryed & sayd : the Fox beareth away the Cock. Then the Cocke sayde thus to the Fox. My Lorde, understandest thou not what the people say, that thou bearest away their Cock, tell to them that it is thine & not theirs. And as the Fox said it is not yours but mine, the Cocke escaped from the Foxes mouth, and flew upon a tree. and then the Cock said to the Fox: thou art sorre I am theirs and not thine. And the Fox began to hit the earth, both with his mouth and heade, saying . Mouth thou hast spoken to much, thou shouldest have easen the Cock, had not ben for thine over many wordes. And therfore overmuch talkyng letteth, and to much rowing smarteth. Wherefor kepe thy self from over many wordes, to the end that thou repente not ther not.

¶ Of the Dragon and the Laborer.

MEN ought not to render evill for good, and they that helpe, ought not to be let. As reuerseth this fable of a Dragon whiche was within a Riuere, and as the Riuere was diminished of water, the dragon abode at the Riuere which was al dry, and thus so lacke of water could not stirre him: A laborer or villaine came then that way, and demanded of the Dragon

The fifth booke

gon and said, what dost thou here? and the dyngton
gon answered to him, here I am without water,
without which I can not move, but if thou have
wilt binde me and set me on thy asse and lead
me into a riuere, I shal giue to thee abundance
golde and siluer. And the vilain or churle, for to god y
uetousnes bound & led him into the riuere. And when he
had unbound him, he demaunded his
salary or payment. The dragon said to him, be
cause that thou hast unbound me thou wilt be
paid: and because that I am now hungry I shall
eate thee. And the vilain answered and said to him
and my labour wilt thou eate and devour me? And when
as they stried together, y for was within the
forest & heard well theyz question & difference. Cat,
came to them and said in this maner. Strid you goo
ye no more together, for I will accorde & make god gi
peace betwixt you. Let ech of you tel to me hys of h
reasys, for to wete which of you hath right, and the Cat
when ech of them had told his tale, the fox sayde to the Fox
to the vilaine. Shewe to me how thou unboundest this
dest the dragon, that I may giue therof a trunke, and
lawfull sentence. And the vilaine put the Fox
Dragon vpon his Asse, and bounde him as he had done before,
And the fox demaunded of the dragon, helde he thee so fast bounde as thou art
now: and the dragon answered, yea my lord, so
yet more hard. And the fox said to the vilaine
binde him yet harder, For he that wel bindeth
wel he can unbinde, and when the dragon
ward
fist

e dyngis bound he said to the vilain, beare him again
t wiþ her thou first found him, and there thou shalt
thou haue him bound as he is now, and thus he shal
leade not eake ne deuour thee. For he that doth enyll,
ace evill he must haue. For they shalbe punished of
22 to god y do harme to the pore folke. For who so
Am doreth evill for god, he shalbe therof rewarded.

Of the Fox and the Cat.

Here be many folke which aduaunce them,
and say that they be wise and subtil, whiche
Amen great sooles and know nothing, as rehear-
on the thisth this fable of a fox that sometime met with
enre Cat, to whom he sayde. My gossip, God gyne
trid you god day. And the Cat answered. My lord,
nat god gyne you god life. And then þ for demaun-
e hym of him: my gossip what canst thou do? And
, and the Cat sayd unto him, I can leape a little, and
sayd the Fox sayde to him, certaynely thou art not
ouer worthie to liue, because that thou canst nought
true. And because that the Cat was angrye of
at those Foxes wordes, he asked and demaunded of
as he we Fox and sayde, gossip what canst thou do?
of the thousand wyles haue I sayde the Fox, for I
haue a sacke full of sciences and wiles. And I
ede, am so great a clerke that none maye beguile ne
aine receiue me. And as they were thus speakyng
de together, the Catte perceived a knight coming
ward them, which had many Dogges with
hem

The fifth booke

him & said to the Fox my gosslip, certainly ~~ye~~ which
a knight comminge hitherward, which leadeth with him many Dogs, ~~ye~~ which as ye wel knowe
be our enemies. The Fox answered to the Cat, ~~ye~~ which
My gosslip, thou speakest like a coward & as ~~ye~~ which
that is aerd: let them come and care not thou ~~ye~~ which
And incontinent as the Dogs perceived & saw ~~ye~~ which
the Fox & the Cat, they began to run upon them ~~ye~~ which
and when the Fox saw the come, he said to the ~~ye~~ which
Cat: let vs flee my brother, to whom the Cat ~~ye~~ which
answered Certainly gosslip there is no neede ~~ye~~ which
nevertheles the Fox believed not the Cat ~~ye~~ which
fled & ran as fast as he might to save him, and ~~ye~~ which
the Cat leapt upon a treé & saved him self, no ~~ye~~ which
shall we see who shall play best so to present ~~ye~~ which
and save himself. When the Cat was upon the ~~ye~~ which
treé, hee looked about him, & saw how the Dogs ~~ye~~ which
held ~~ye~~ Fox with their teeth, to whom hee crieth ~~ye~~ which
and said. O my gosslip & subtill Fox, of the thousand ~~ye~~ which
sandre wiles that thou couldest do, let me now ~~ye~~ which
see, & shew me one of them. The Fox answered ~~ye~~ which
not, but hee was killed of the Dogs, & the Cat ~~ye~~ which
was saved. And therfore the wise ought not ~~ye~~ which
dispraise the simple, for sours are supposed to ~~ye~~ which
wise, which is a very sole.

¶ Of the hec Gote and the Fox.

The fable ought not to arme him against
Strong. As rebergeth this fable of a Wolf ~~ye~~ which
which

Methought not to believe lightly the counsell
of him to whom men purpose to lette as
they set by this fable of a Wolfe, which som-
times went with an ass to the market to buy

The fift booke

brother I am hungry, wherefore I must have me to eat thee; And then the alle answered him right to th benignely My lord, to me thou maist god where w thou wolt, for if thou eatest me thou shall passe me out of great pain, but I pray thee if thou wile eat me þ thou wilt save to take mee out of this i hys way. For wel thou knowest þ I by my selfe could the ratten from the vine, & from the deare hee ass the boar, hisc we? my? himself þ I bear hys mawd from þ to þ, & when app maister is in the two by somme building, I will go fetchy the Wolfe hys from the mountayn, & at the other þ party þ he sum the come unto the myl, after I bear hys mawd meat, and for a thyske conkyng of hys hys sake t in a certayn houre soþ for al þat land to al grapped þoth's þ am schame & subject to þ, for my self and th y wold ride þat thou dwelle here in þis wold þat y great be yome & what soþ þerof myght þe t to me, but þ pay & remunre þe quader þe wold the hys wyl here ray couens, which is þys wold þe go lves the forest, and þ wold bindynge þy wold þe as thy servant, & þ wold bind the neck by þe, thou my master, and þ wold led me before þe wold þe eat so wold whersoner thou wolt, to thend that men w secretly thou eat me, to the whyle couens þ wold þe accorded and said. I wold þe that it be do so, another when they were com into the forrest, they bothe bound ech other in the manner as is afore sayd. When bothe when they were so bound, þe Wolfe sayd to þe alle, go to þer thou wolt, and go before to þe sel par

the way and þ Asse went before & led the wölfe
to the right way of his maisters house, & whē
þ wölfe began to know the way, he said to the
þ person: bee go hot þ right way, to the which þ
wölfe answered. My Lord say not so for certainly
of this is the right way. But for al that the wölfe
could haue gone another way: Nevertheless
þ house asse led him to the house of his master: & as
þ houses master & al his men saw how þ asse draynes
all the wölfe after him and would haue entred into
þ house, they cam out with staves & clubs
þ smot on the wölfe, as one of þ wölfe haue
smitten a great stroke upon the wölves head, þe
þe make the roede wherouth he was bound and so
þe traped & ran upon þ mountain side, butt a bett
þo then þe Asse for the gret joy that he had
þt that he was so traped from þ wölfe, he begā to
þing, & the wölfe which was upon the mountain
þd the voice of the asse, he began to say to hym
þtþa maister cry and say for I shal ther well
þtþs an other tyme that thou shal not bind me
þt thou hast don but late ago, and therfore it is
þtþtly to beleue the counsel of him to whōe
þm men wil let, & to put hymse in his subiectiōn,
þ wölfe that once had begailede us, he must kepe him
þc, at other tyme þ he beriot deceived. For he to
þtþm purpose to do some evill tyme, whē
þtþm hold hym at auantage, m̄s must put them
þtþm at the upper side of him, and after men
þtþm paruaſe for the counſel.

The fift booke

Of the Serpent and the Laborer.

The Authore of this booke, reherseth such as the
other fable, and of such sentence as ther is he
presidat; that is to wite, that men shoulde bene
leuis hit to whom men hath don euyll. After so
sayth that sometyme in Warwicke tyme a labourer
went to see his gods in the fieldes, þ which in his
in his way a serpent with a staffe which he bare, m
tri his hand, smot the said serpent, and gave him swer
such a strok on the head that neare he deli him oþer
as the serpent fel himself sore hurt, he went faryng
the man entred into his hole, & said to þe serpent
O euill frenide thyn hast beaten me. Wist me, for
warre thee þ thou never beleue not him to þo so ha
which thou hast done anye euyll. Of the whiche
wordes the labourer made lytle certeyne; & went to w
forth on his way. It befel þā in þ same yere sayn
that this laborer went agayne that way, so by night
to labour & ere his ground. To whom þe serpent the
sayd, al my frenide whether goest thou, and so w
laborer answered to him. I go er and plough; a
my ground, and he said to him, sow not to me yinge
for this yere shalbe ful of raine, & great abou
dance of water shall fall. But the laborer sayd, no
I beleue not him to whom I haue sometyme
don anye euyll, and without anye wordes the
borer went forth on his way & beleued noþe þe
serpent. But made al his ground to be ered,
sowed as much corne as he myght. In the sa
yere hi

are fell great aboundinge of water, wher-
as he y sayd laborer had but littell of the Corne,
than the most part of the Corne y hee had sowne,
as he sowned the same yeare. Because of the great
debet he had to him that same yeare. And yet the next yeare
After folowing, as this Laborer passed before y
aborer dwelling place of y said serpent, & went so far to
him in his ground, y serpent demanded then of
the bairn, my friend whether goest y. And y laborer
swere, I go far to sow my ground with corne
him to other graine, such as I hope that shalbe ne-
cessary for me in tyme coming. And than the
serpent saide to him, My friend sowe but little
Corne, for y somer next comynge shalbe so great
to be so hote, y by the dainesse & hete, all the corne
whiche is on the earth shal perish. But belue not
to whom thou hast done any euill, & with-
out sayinge any words, the Laborer went and
forgot the words of y serpent, and wening
that the serpent had so sayd so to deceyde him,
and so sowned as much Corne & other graines as hee
ploughid; and it hapned that the somer next sol-
mouinge was such, as above is sayde, therfore
man was beguiled, so he gathered the same
sayre nothing. And y next yeare folowing, the
same season the pore Laborer went againe so
to his ground, the Serpent saw him come,
he came & passed before his place, he asked
the Laborer in this manner. My friend whe-
re goest thou. And the Laborer unanswered. I
y

The fift booke

gold ere my land. And then the serpent said
hus, my frende sowe not to much, ne to less.
of goode and other graynes, sow betwene be
þerethless believe not him to the wold
hat don vail. And I tel thee that this yere
be the most temperate and the most fettyl
mansion come that euer thou sowest, & wh
laborer had heard these wordes, he wente
way and did as the serpent had sayd; yere
gathered much god, because of the dispositi
tyme. And on a day of the same yere, that ser
saw the sayd laborer coming from þe harve
whom he came agaynt and said. Now say
frende, hast thou not found how great plen
of god as I had told to thee before? the labo
answered and said, ye certainly, wherof þe
þee, and then the serpent demanded of him
numeracion of reward, and the laboyer th
maunded what he wold haue of him, & the
serpent said, I demanded of thee nothing, but
ly to morrow in þe morning thou wilst sende
a dish ful of milke by some of thy children.
then the serpent shewed the laboyer the ho
his dwelling, & sayde to hym, tell thy son
bring the milke by her, but take god ha
þ, the other while I tolde y thou belieuest
him to whom thou hast done evyl, and an
after token those things were sayd, the labo
went homeward, and in the morning he
to his son a dish ful of mylke which he brou

said the serpent & set the dish before the hōle, and to the serpent cam out and sate in the childe through me bevenint & when the labouer came fro þe fieldes whiche came before the repaire of dwelinge of the were serpent he found his sonne which lay deade on yl of the earth. Then began the labouer to cry with wch high hōpce, as he that was ful of sorow & of stremes saying these wordes. Ha cursed þe yl serpent venim & falle, fraytour thou hast deceivit me. Ha wicked and daceitful beast, ful of setengacious engyl, thou hast sorofullly slayne my sonne, and then the serpent saide unto him. I will say wel that thou know þe I haue not slaine him so blenfullly ne wout cause, but so to avenge me labour the hure þe thou hast done me without cause I haue not amended it, haue thou now memo-
thy boþm oft I said to þe thou y shouldest not be-
tche him to who thou haft don euil, haue nowe
the en memory that I am avenged of thee. And
but this fable sheweth how we ought not to helue
ourselves sayth to them, to iwhome meane hath
done some hayuse or swil in tyme past. For old
hōle red is fane renued.

Of the Fox the Wolfe and the Lion.

If it be so that any hath bene adamaged by other, he ought not to take vengeance by tong, in giving injurous wordes, and the cause that such vengeance is dishonesty, to vs he therleth this present fable, sometyme there
200000 a for that eate fish in a ryuer. It hapned
B. iii. that

The fift booke

that the wolle came that way, and when he
the Fox which rase with so great appetite, the wolle
began to say, my brother give me some fyre, your
And the Fox answered to hym. Alas my lord, the ryng
behoveth not y^e ye eat the relif of my table, together
for the worship of your person, I shall counte it
you wel. Doo so much to get you a basket a bound.
I wil leach you howe ye shall take hym to the land in
y^e ye may take some when ye shalbe hungry, so and
the wolle went into the stree and mole a basket streng
whiche he brought with him, & the Fox tolde him to
basket and bound it with a corde at the entellere w
tayle, & when he was wel bound, y^e Fox sayd, ha
the wolle, go you by the river & I shal see if I shal
bed to the basket, & the wolle did as the fox bider a
him do, & as the wolle was going within the stree
ter, the fox fille the basket ful of stones by hys went
malice. And when the basket was ful, the Fox
sayd to the wolle, Certaynely my Lord, I m^e thinke
no more lyttle he hold the basket so full, and to now
Fox sayd, it is ful of fyre, and the wolle wende round
the fox had said truely, proferred hys wordes lynes
ing. I render graces and thankes to God, thys ful me
I once may see the high and excellent wisedome or
In the arke and crake of fishyng. And then the mal
Fox laid to him, my lord abide me here and out he
shal leach somme to helpe vs to take e hanke th^e ha
the out of the basket. And in saying this his fl
woodes the fox ran into the stree wher he soule wher
knew. To whom he said in this maner, where sh
and

The lord you here? why be you wroghte, see yonder
the Wolfe which eat your sheep, your lambs and
your beales, and how he takeþ your fish out of
the ricer & eat them? And then al the men came
together, som with lings, and som with boles,
and oþer with trapes to the ricer, whiche they
set around the Wolfe, whom they beat outrageously,
and when the pore Wolfe saw him thus oppres-
sed and vexed with strokis, began with all his
bast strength and might to drawe, and supposed to
ake away the trape, but so strongly hee
wold drew that he pulled his tayle from his ars. And
sayd he as he escaped scarse with his life. In þ meane
tyme whyle it hapned that the Lich which was king
of þt beales, was sore sickel, and the Wolfe
þt thought that he would be quylt with the fore,
þt went for to see him as his Lord. And when hee
came there, he saluted his Lord, saying thus to
himself: My king I salute you, pleaseþ it you to
dou know þt I haue gott round about the country and
emprunce, & in all places of it for to seeke med-
icines profitable for you, and for to recover helth
þt but nothing haue I found god for your sicknes-
sede but only the skin of rainerd the fox, heys prouid
in þt malicious, whiche is to your body medicinall,
þt but he misdainteth to come byther & see you, but
as we þt cal him to conseil, & when ye hold him let
þt his skin be taken frō him, & then let hym runne
þt wher he wil, & þt fait skin whiche is so hol som
þt we þt cause it to be bounde vpon your bode.

And

The fift booke

And wþin sevndayes after it shal render you
þin as good heþt as ever you were, and whiche
had said these wordes, he departed from þe Lion,
and tooke his leue. But euer he supposed that
for had herd hym so he did, for he was wþin
in a tariar nigh to the place, where he heard
the proposition of the wþle, to the which he au-
þut remedy and great provision, soz as sone as
the wþle was departed from þe Lion, the for-
wet into the fieldes, and in a higþ way he foun-
d a great dunghill, wþin the which he put him
self, and as he supposed after his device to be
filed & dagled enough, cae thus arayed into the
lodge of the lion, whom he saluted as he ought
to haue done to his Lord, saying so hym in thy
manner, Syr king, God giue you god heþt
and the Lion aunswered to hym, God saue the
my swete frende, come nere and kisse me, and
after I shal tel thee som secret which I wil not
that every man know, To whom the for sayd
in this maner, Ha sir king be not displeased, for
I am so soule arayed & al to dagled, - because
of the great way which I haue gon, seeking
about some god medecine for you, wherefore it
behoneth not me to be so nere your person, for
the stinke of the dung, would graine your per-
son, so the great sicknes þ you haue, but de-
syd, if it please you, oþer I come nere to thy
royal maiestie, I shal go bath & make me faire
and cleane; & then I shal come againe to pre-
mij

If you my ſelfe before thy noble person, not withſaint
the beynge al this, and if it please thereto wite & know
I, þou what I come from all the countreis here about,
that is frō al þy realmes adioyning to this province,
wilt thou ſo ſee if I could ſind ſome god medicine dol-
rful and needful to thy ſicknes, and to recover
þe dñe by health, but certaynely I haue ſold no better
one at counſel, then the counſel of an auncient Greke
for with a great long herd, a man of great wiſdom
founþage & wodthy to be p̄aised, who ſaid to me how
þt þm in this province is a wolfe without a tayle, the
þt which had lost his tayle by ventur of the medi-
cine which is with him, for the whiche thing it is
a greate needful & expedient, that ye make this wolfe to
þt come to you, for the recovery of þt helth of your
alþtayle and noble body, & when he is come, diſem-
þtble and call him to counſel, and ſay that it ſhal-
be ſor his gret worſhip & profit, & as he ſhalbe
neere unto you, cast upon him your armed ſete
as ſwiftly as ye may, put the ſkine frō þt body
of him, and kepe it whole ſane only that ye ſhal
leane the head and feet, and then let hym go his
way to ſetke his adventur, and forthwith whē
ye haue the ſkin, al hot & warme ye ſhal bind it
about your body, & oþ long time be paſſed your
helth ſhalbe reſored to you, & ye ſhalbe as wel
as eny you were in your lyfe, and then the for-
toke his leane of the king and departed, & wet
againſt his tayle ſoon after came therer the
wolfe ſoȝ to ſee the Lion, and incontinent the
Lion

The fifth booke to

W^m called þ^r W^m Wolfe to counsell, & fastned so
þy his sore on him, & despoiled the W^m Wolf of hi
skinne ; save the skin of his head and his feet
and after the Lion bound it at warr about hi
bely, & the W^m Wolfe ran away shamed ; wherso
he had enough to do so desyd and put from him
the flies which greeved him sore, & so the grea
distresse that he felte, because of the flies whic
ate his flesh he was wond, and ran under a hil
yon the which the Fox was . And when th^e
Fox saw him, he began to cry & cal lauging af
ter the W^m Wolfe and mocked him, and said. W^m
arre thou that passeth there before with such
sayre hode on thy heade , and with right sayre
gloves on thy handes, harke harke what I sha
say to thee. When thou wentest and camest be
for the kynges house , thou ware blessed of the
Lord. And when thou were at the Court , thou
hadst many god wordes and god talking of all
the world. And therfore my gossip, be it evyl or
good, thou must let all passe & haue patience in
thy aduersite. And this fable sheweth unto
us, that if any behurt or endamaged by some
other, he must not avenge himselfe by his tong
to make any treason, ne so to saye of them
any harme or open blasphemie, for he oughte to
consyder, that whosover maketh the pit ready
for his brother, oft it hapneth, that he himselfe
falleth in the same, & is beaten with the same
rod that he maketh for other. ¶ al of þe follow
¶ Q

Of the Wolfe which made a fart.

It is folly to thinke and ic then men ought to do, for whatsoeuer a sole thinketh, it seemeth him that it shalbe. As it appeareth by this saue of a wolle, which sometyme rose early in a morning. And after that he was risen vp from his bed, he reched hym selfe and let a great fart, whiche began to say to hym selfe : Blessed be God, a blythe be god tydinges, this day I shalbe wel fortunate and happy as mine ars singeth to me, and when he departed fro his lodging, he gan walke aboue. As he went on his waye, he found a lache full of bacon which a woman had fallen, and with his sorte he turned it vp syde by syde, & sayd to himself. I shal not taste thee, for thou sholdrest herte my tender shemake, for I shall haue this day better meat & more delicious. And sayng those wordes he went his waye, and noon after he sondre a great pece of bacon wel alwyn, which he turned vp so done, & when he had turned and tossed it enough, he sayde. I disdygne to eate of this meat, because that it shold cause me to drinke somuch, for it is salte, and myn ars sange to me last, I shall eate this ay better and more delicious meat. And then he began to walke farther, and as he entred into a fayre medowe, he sawe a mare and her sole with her, and sayd to him selfe alone. I render thankes and graces to the godnes of the Goddes that

The fift booke

that they send me, for wel I wist and was cōtrāraine that this day I shold find some precisione of meat. Then he came hāre the mare and said to her, do her certaintly my sister I shal eat thy chylde, and to þ mare answered to him. By brother do what soever it shal please thee, but first I pray thee dñe right me one pleasure. I have heard say if thou art to a god surgeon, wherfore I pray thee that thou es, to wolt heale me of my sore. I say to thee my good brother, that yester day as I went within y forrest, a thorne entred into my sole behinde, þ whiche greeth me sox, I pray thee if that thou didst eate my sole, thou wolt draw and haue it out again, for my sore. And the wulf answered to the mare, the thing shall I gladly do if my good sister shew me the such sore, and as the mare shewed her sole to þ wulf, he gaue to the wulf such a stroke betwixt the manies, that he was astonied and falleþ to ground right b̄ and by the same meane was her sole sauēd, a longe space after was the wulf lying upon the earth dead, and when he was come to himselfe he me agayne and that he could speake she sayd: I care not for this mishap, for wel I wot that yet this day I shal eat and be filled of delitious meat. And in saying these wordes, he lisse up himselfe and saide and went his way. And when he had walked a space while he found two rameis within a medewye, Whiche with theyr hornes smot each other. And the wulf sayd in himselfe. Blessed be God that the wulf nowe I shalbe wel filled. He then came neare the chylde

as to rams and sayd. Certainly I shal eate one
of you two. And one of them said to him. My
sister shal do al that pleaseth you, but first you must
shew me to be a sentence of a proces of a plea which
will betwixt us both. And the wolf answered that.
her deth right god wil he wold do it. And after
you ar to them. My lordes tell me your reasons,
thoughtes, to the end that he better I may give sen-
tence of your difference and question. And then
my son of the beginnynge. My lordes this medow
thys belongeth to our father, and because that
thys died without making any bordinarie or testa-
ment, we be now in debat and strife for the de-
censing of it. wherefore we pray ther that their
purchase to unto dyng to our differencys, so that
we may be at rest betwixt vs. Then the wolf
of the rammes holde their question
and right be accorded; right wel saide one of them.
a comynce whiche I shal tell the lass please
a man to heare me. There shalbe at the two ends of
itselfe a medole & thoy shalbe in the middell of it;
and by the ent of the medole we both shal run to
this end ther, & he that shal first come to the shall
take lord of this medole, and the lass shalbe thine
self. And said the wolf thine advice is god and wel
advised; let us see now who shal come first to
clayne. Then went the two rams to the jentes of
Anthon medole, & both at once bega to run towarde
the wolf, and with al their myght rame & gau
thys two strokes both a once agaynsse botha
his

his sides that almost they brake his hant boord
his belly, and there fel down the poore wolfe crete,
astonied, and the rams went they waye. When er
when he was come agayne to hymselfe, he tooke here
courage, and departed, saying thus to himselfe, on my
pet shal I this daye eate some godd and helte? I ma
neate. He had not longe walked, but he soudynd the
sow and her small pigges with her, and more joyfull
nent as he saw her, he said. Wherfore ha God ther
I shall this daye eate and fild my belly with thy pray
meates, and shall hane godd soothynge; and in saffter th
ing that he appreched to the sow and said to her selfe
My sister, I must eatt some of thy young piggyngyn
and the sow said to him. My lord, I have conisowle
of all that which pleasest you, almon for you is the T
hem, I pray you that they may be baptised and made
made cleane in pure and faire water by me upon
sayd to the sow she we methe mater, and I shal
wash and baptise them well; and then the sow re
led him to a riuer where was a sayre bath, and he
the wolfe was upon a littel bryng of the sayre bath
wille, and that he woulde haue taken one piece of
the sow thereto the wolfe and the water drownd
her head, and so the swiftnes of the water he say. We
must needes passe vnder the boord of the stone
And God wote if the wynges of the mule be dry
hym wel or not, and as soon as he might he re
away, and as he ran he said to hymselfe. I comfer, I
not for so little shame, ne therefore I shall eate
my bely ful of delitious meat; as quine ars dryng so

swiflyng early to me, and as bee passed throught the
wolfe gate, he saw some shæpe, & as þ hepe saw hym
þey entred into the stable, & when þ wolf came
þe to þere, he sayd to them in this maner. God keepe
þou my sifers. I must eate one of you, to þ ende
þing I may be filled & relieved of my great hunger
þnd then one of them said to him. Certainly my
þeoþ ye are wel come to masse, for we be come
ad þether for to hold a great solemnity, wherfore
þ geþ pray you that ye pontifically woulde sing, and
inster the service complete and done, doþ what ye
þoþ will with one of vs, & the Wolfe for vaneglorþ
þyngynge to be a prelate, beganne to sing and to
þowle before the shæps, and when the men of
þe towne heard the voice of the Wolfe, they
edame into the stable with great staves, and layd
þill upon the Wolfe, that scarcely he coulde not goe.
þerþeþ he escaped and went vnder a great
þolue, upon þe which tree was a man that hew
þt downe the boughes of the tree. The Wolfe
sayd þen began to sigh sore and to make great sor-
þigis of hys euill fortune and sayd. Ha Jupiter
þow many euils haue I hadde and escaped thy
þay. But I know that it is by me, and by myne
þine cause, and by my proude thought, for þys
þay in the morning, I founde a sacke full of
þallowe the whiche I disdained, and anone af-
þer, I found a great peice of Bacon, the whiche
þe I wold never for dread of great thyss, and for
þy foolish thought eate. And therefore is euill

The fyfth booke

Sins happen to me, it is wel bestowed & emplo
ed. My father was never phisition ne Lech
And also I haue not studied ne learned y scime
of Phisiche. Therefore if there happened any
ill to me, when I woulde haue drawene th
thorne out of y Mares stote, it is well imploy
for my father was never Patriarke ne Kyng
and also I never knew letter on y booke, and y
I presumed and toke on me for to sacrifice an
to sing before the Gods, sayning my selfe to be
a Prelate. But after my deserving I was we
rewarded. Also my father was never no L
gyrl, never knew Lawes, ne also man of iustice
and to gine sentence of a ple I woulde enterme
me, and fained my selfe a great Justice. But
knew never neyther A no B. And therefore
evil come to me: it is to me as it right shoulde
be. O Jupiter, I am worthy of a great punishment
when I haue offended in so many maner.
Sende thou nowe to me from thy high thron
sword or other weapo wherwith I may strogi
punish and beate my selfe by great penance, so
well worthy I am to receive a greater punishment.
And the god Man which was on the tre
barkened al these words and deuises, & sayde v
word, & when the wolle had finished al his sig
tings and complaints. The god Man toke by
are wherwith he had cut away y dead branches
from y tre, and cast it vpon the wolle, and it fel
on his backe in such maner, that the wolle tur
ned

laid vp so down the stet voward & lay as hee had
 bene dead. And after the Wolfe reliued & dressed
 himselfe, and vp he looked and beheld voward to
 the Heauen and began thus to cry. Ha Jupiter,
 see now well that thou hast heard my praier &
 then he looked vp & perceiued y man which was
 upon the tree, he wend that it had been Jupiter,
 and then with all hys might fledde towarde the
 Forest sore wounded & hurt, & rendred hymselfe
 to humility & to more mekenes, & more humble
 he was afterward then euer before he had been
 ferce and prouide. By this fable men may know
 and see y many things is to be done of that, that
 fool thinketh not on. And it sheweth to vs
 that when some god commeth to some, it ought
 not to be refused, for it may not be recouered as
 men will, & also it sheweth how none ought for
 to aduaunce him to do a thing which bee can not
 do, and therfore every man ought to gouerne and
 rule himselfe after his estate and faculty.

Of the envious Dogg

NO man ought to haue enuye at other mens
 gods. As it appeareth by this fable of an
 envious Dogge whiche went within the stable
 of Oren, because that they shold not enter in
 for to eate of the hay, and then the Oren sayd to
 him. Thou art enuyous to haue enuy of
 other mens gods, the whiche is to vs needfull

The fyfth booke

and profitable, and to thee it is not profitable, for
thy kinde is not to eate hay. And thus he dyd of
a great bone which he helde at hys mouthe and
wold not leaue it, because of the enuy of another
Dogge whiche was thereby. And therfore every
man ought to keepe him well from the fellow,
shyp or company of an eniuious body. For to doo
with him it is much perillous and difficile, as to
us is well shewed by Lucifer.

Of the Wolfe and the hungry Dog.

There be some that thinketh to win whiche oft
leseth, for it is commonly sayd, that as much
spendeth the nygard as the large. As it appea-
reth by this fable. Of a man whiche had a greate
heard of sheepe, and also he had a dog for to keepe
them from the Wloues. To thys Dog hee gaue
no meat for the great auarice whiche he had, and
therefore the Wolfe on a day came to the Dogge
and demaunded of him the reason why hee was
so leane. And said to him: I see well that thou dy-
est for hunger, because that thy master gineth to
thee no meate by this scarsity, but if thou wilt be
leaue me, I shal give to thee god counsel, and the
Dogge sayd to him. Certainly I lack greatly of
god counsell. Then the Wolfe sayde to hym, thy
shalt thou do. Let me take a Lambe, & when I
shall have it: I shal runne away and when thou
seest me, make semblance to run after mee, and
faine thy selfe y thou canst not ouertake me for

lache

lacke and fault of meate, which maketh thee so
feeble. And thus when the Shepherd shall see that
thou maist not runne because of thy great feeble
nes, and debility of thy leane body, he shall tell
to thy Lord thou mayst not recover the Lambe
because that thou art so leane and hungry. And
by this meane thou shalt hauē thy bellye full of
meats. The Dogge then accorded thys with the
wolfe, & each of them made as is aboue sayd, and
when the Shepheard saw the Dogge fall, he sup-
posed well that hunger was cause of it. For that
which cause, when one of the Shepheardes cam-
home, he told it to his master, and when hee un-
derstood it, he sayd as a man wrothe for shame, I
wil that from henceforth he haue bread inough,
then every day the sayd Dogge hadd soppes of
bread, and of drye bread inough. Then the Dog
toke strength & vigour again. It hapned within
a little while after that, the wolfe came againe
to the dog and sayd to him. I perceiue well that
I gaue to thee god counsell, and the Dogge sayd
to the Wolfe. My brother thou sayest trueth.
Wherfore I thanke thee much, for of it I had
great neede. And then the wolfe sayde to him, yf
thou wylt, I shall give to thee yet better counsel
And the Dogge answered him with a right god
will, I shall heare it. And if it be god I shall do
after it. Then sayd the wolfe to him, let me take
yet another Lambe, and do diligence for to haue
it from me and to bite me, and I shal ouerthow,

The fyfth booke

thee & thy fete bylarde as he that hath no pris-
caunce ne strength without hursing of thy selfe.
believe me hardly and wel shal hap to thee. And
when thy master seruants shall haue seene thy
diligence, they shall shew it to thy master holwe
that thou shal kepe full swi his folde, if thou bes
well nourished, and then the Dogg answered so
to the Wolfe that he was content. And as it was
sayd, right so it was don, and both of them made
god diligencie. The Wolfe bare away þ Lambe,
and the dog ran after him & ouertoke him, and
bote him faintly, and the Wolfe overthrew the
dog up so dobone to the grunde, and when the
shepheard saw the Wolfe gine such strokes up
on the Dog, and the shepheard sayd. Certainly
wee haue a god Dogge, wee must tell his dilli-
gence to our master, and so they did, and how he
bete the Wolfe, and how he was overthowen,
and yet said certainly, if he had had ever meate
inough, the Wolfe hadde not borne away the
Lambe. Then the Lord commadde to give him
plenty of meate, wherof the Dog toke agayne
all his strength, and within a whille after, the
Wolfe came againe to the dog and sayde to hym
in this maner: My brother haue not I gyuen
to thee god counsell, and the dogge answered to
him. Certainly ye, wherof I thanke you, and þ
Wolfe sayd to the Dog, I pray thei my brother
and god frénd that þ wilt yet gine me an other
Lambe, and the dogge sayde to hym. Certainly

my

my brother it may suffice that to have hadd two
of them. Then said þ wolfe to the dog, at y leas:
way I may haue þer for my labouri & salary, þ
shalt thou not haue sayd the dog, hast thou not
had god salary for to haue hadde two Lambes
of my masters, and the Wolfe answe red to him
againe. My brother give it me if it please thee, &
after sayd the Dogge to him. Nay, I wil not, &
if thou takest it agaynþ my wyll, I promit and
warne thee that never after this tyme thou shalt
eate none, & then the wolf sayd to him. Alas my
brother I die for hunger, counsell me for Gods
loue what I shall do, and the dog sayd to him. I
shall counsell thee wel, a wall of my masters sel-
ler is falle down, go thither this night & enter in
it, and there thou mayest bothe eate and drinke
at thy pleasure, for both bread & flesh and wyn
shalt thou finde plenty, and then the wolfe sayde
to him, alas my brother beware well þ thou
accuse me detaine me not. And the doggauswe-
red, I warrant thee, but do thy seat so priuely
that none of my fellowes knowe not of it. And þ
wolfe came at night and entred into the seller &
eate and dranke at his pleasure, in so much that
he wared drunke, & whon he had drynke so much
that he was drunk, he sayd to himself, when the
villaines be filled with meates, & stand that they
be drunk, they sing their songes, and wherefore
should not I singe? And anone he begaunc to
cry and to howle. And the Dogges heardo

The fyfth booke

the voice of him, wherefore they began to barke & howle, & the servants which heard the sayde, it is the Wolfe which is entred within the seller, & then they altogether went thither & killed the wolf. And therfore more dispendereth the nigard then the large, for auarice was never good, for many one be which dare not eate ne drinke as nature required, but nerethels, every one ought to vse & live prudently of all such goods as God sendes to him. This Fable sheweth also to vs, that none ought to do against his kynde, as of the Wolfe which were drunke. For the which cause he was slaine.

Of the Father and his three children.

He is not wylle which for to have vanity and his pleasure maketh debate or strife. As it appeareth by thys Fable, of a man which had thare Children, and at the houre of his death he bequeathed and gave the hys heritage, that is to say a great Pearetree, a Gote, and a Wyll, and when the father was deade, þ þrethren assembled them thare together & went before the iudge, for to part they, lanelode, and sayde to the Judge. My Lord, our father is dead which hath bequeathed to us thare brethren al his heritage, and as much of it shold have the one as the other, & the the Judge demanded what was their lanelode, and they answered a Pearetree, a Gote, and a Wyll,

pyll, and then the iudge sayd to them, that hee
hat should sit and deuide equall your parts and
he one to haue of it as much as another, it is a
thing much difficile to doo . bot to your aduice
how shold ye part it? And then the eldest of the
þreþ bþethren spake, and said : I shall take from
the Pearetree al that is crooked & vnright. And
þe second sayd, I shall take frō the Peartree all
hat is græne and dry. And the third said I shall
haue all the roote, the pil or mast, & all the bran-
ches of the Pearetree, and þe the iudge said to
hem He that then shall haue the most part of it
let him be iudge, for I ne none other may know
ie vnderstande : who shal haue the more ne the
lesse part, and therfore he that can or shall proue
penly þ he bath the most part, he shalbe lord of
þe tree. And after the iudge demanded of them
þow that their Father had devised to them the
Gote, and they sayd to him, he that shall make
airest prayer and request, must haue the Gote,
and then the first brother made his request, and
aid in this maner. Woulde God that the Gote
were now so great that she myght drinke all the
water which is vnder the cope of heauen, & then
when she had dronke it, she shold yet bee more
hirsty. The second said, I suppose that the Gote
shalbe myne, for a fayrer demaunde or request
þen thine is I shall now make. I woulde that al
þe hempe and flax, and all the wol of the world
were made in one thred alone, & that the Gote
were

The fyfth booke

Were so great, that with the same shredde men
might not bynd one of hys legs. Then sayde the
third, the gote shalbe mine, for I would that hee
were so great, that if an Eagle were at the boun
permost of the heauen, he might occupy & haue
then as much place as the Eagle might loke on
high in length and breadth. And then the Judge
says, which of you thre haue made the fayrest
prayer, certainlye, I ne none other can gyue the
iudgement, and therfore the Gote shalbe to him
that of it shall say the trueth. And the Kyll hold
was it aduised by your father to bee departed a
mong you thre. They answered the Judge, hee
that shalbe the most lyar, most euill, and mesto
slow ought to haue it. Then sayd the eldest son,
I am most slouthfull, for many yeeres I haue
dwelled in a great house and lay vnder the con
duits of the same, where fel vpon me all y soule
waters, as pisse, dish water, and other filth that
wonderfully stank, in somuch that all my fleshe
was rotten thereof, and mine eyen all blind, and
the durt vnder my backe was a stote hie, and yet
by shouth I had leuer abyde there the to haue ri
sen vp. The second sayd, I suppose that the Kyll
shalbe mine, for if I came to a table couered
all maner of delicate meates, whereof I myght
eate if I would take of the best, I am so lothsome
that I may not eate, without one shoulde put the
meat in my mouth. The thirde sayd, the Kyll shalbe
mine, for I am yet greater lier & more sloth
full

men will then any of you both, for if I had thirst unto
the death, & if I found the my selfe within a fair
water to the necke, I would rather die the more
vp, since my head to drinke thereof one drop. Then
haue sayd the Judge, ye wote not what you say, for I
none other may wel understande you, but the
cause I remit among you. And thus went wylh
out any sentence, for to a swish demand behoo-
meth a swish answer, & therefore they be swoles
that will plese such venity one against another,
many one therfore be fall into great pouerty,
& a little thing ought to be made a littel ple.

Of the Wolfe and the Fox.

¶ One may be master without first he haue
beenz a Disciple. As it apperesh by this fa-
le of a fox which came to a wolfe & sayd to hym
Lord I pray you that ye will bee my godfishe. And
the wolfe answered I am content, and þ for toke
im his sonne, praying hym that he would learn
þ is sonne god doctrine, the whiche the Wolfe tolde
and went with hym vpon a mountaine, & thē he
þyld to the little fox, when the beastes come to þ
ed on clas cal me, and the fox went and saw from the
oght top of the hil how the beastes were coming to þ
hself, and soorthwith he went & called his godfa-
ther & said : my godfather, the beastes come into
þa field. And the Wolfe demanded of hym what
othest they were, And the fox answered, there be
both

The fyfth booke

both kine and swyne together, wel sayd the wolle
I care not for them, let them goe for the Dogg
be with them, & soone after the for looked on the
other side, and perceived a Mare which went to
the fieldes, and he went to his godfather & sayd ther
Godfather, a mare is gone to the fieldes, and th^e so shal
wolfe demanded of him whereabout is she
the for answered, she is by the forrest: and th^e sayd t^e
Wolfe sayd now goe we to dinner, and the wolfe
with his godsonne entred into the forrest, & cam^t nothe
to the mare. The wolfe perceived well and saw
a yong colt which was by his mother, the wolfe
toke him by the necke with his feeth, and d^ew^t wood
it within the wood, and devoured him betweene
them both. And when they had well eaten, th^e se
godsonne sayd to his godfather. My godfather,
commende you to God, and much I thanke you
of your doctrine, for ye haue taught me well, t^e went
so much that now I am a great clarke, and not
I wyl to my mother, and then the wolfe sayd
to his godson. My god sonne, if thou goest awaie
thou shalt repent the^e, for thou hast not yet
dyed and knowest not yet the Sylogismes.
my Godfather sayd the for, I know wel al, an^t
the wolfe sayd to him. With thou wilt go, to God
I commend the^e. And when the for was come
to his mother, she said to him. Certainly thou
hast not stodid inough. And then he sayd to her
Mother, I am so great a Clarke that I can ta
the devill from the clift, let us go chace and
cha

hal see whether I can ought or nought. And she
Doge song for would haue done as hys godfather the
n the wolfe did, & said to his mother make god watch
ent to and when the beasts shal come to the field let me
sayd thereof haue knowledge, & hys mother said well
d tho shall I do, she made god watch, and when she
d the saw the kine and the swine go to the fieldes, she
d the layd to him. My sonne, the kine & the swine bee
wolfe together into the fields. And hee aunswered. My
cam mother of them I care not, let them goe for the
sal dogs keepe them wel. And within a short whyle
wolfe after, the mother saw the mare come next vnto
e w wood, and said to her sonne. My son, the mare
veen neere the wood. And he answered, My mother
these be god tidings, abide ye here, for I goe to
ver, fetch our dinner, and he entred into the wood, &
e yester wold dw as his godfather did before, and
l, thent and toke the mare by the necke, but the
not mare toke him with her teeth, & bare him to the
sayd shepherd. And the mother cryed from the top of
lwa he hyl. My sonne, let goe the mare and come he
t sturher againe, but he might not, for the mare helde
V him fast with her teeth, and as the shephearde
, and came for to kill him, the mother tryed and sayde
Go sleeping. Alas my sonne thou biddest not learne
combel, & hast been too little at schole, where
thou are thou must now die miserably, and h shep-
hy beards looke and slew him. For none bocht so
i can make himselfe learned except hee hath well stu-
died, so some weene to be great clarkes that can
do

The fyfth booke
do nothing Clarkly.

Of the Dog, the Wolfe, and the wether.

Great folly it is to a sole that hath no myght
to beguile another stronger then himselfe,
reherseth this fable of a father of a family whiche
had a great flocke of sheepe, and a great Dogg so
to keepe them, which was strong, & of his booye
all the wolves were afred, wherby the shepherd
slept surely, but it hapned that this Dogg for his
great age diod, wherfore y^e Shepherds were so
troubled, and sayde one to another, wee shall ne
more sleepe at our ease, because our dogg is ded
for the wolves will now come & eate our sheep
and then a great wether fierce and proud, whiche
heard all these wordes, came to them and sayd
I shall gine you god consell. Where mee am
put on me the Dogges skynne, and when the
wolves shall see me, they shall have great feare
of me, and when the wolves came and sawe
Wether clothed with the skinne of the Dogg
they began all to flee and run away. I Chapone
on a day that a wolfe which was sore hungry
came and tolke a Lambe and ranne away ther
with, and then the said wether ran after hym
and the wolfe which supposed that it had hym
dogge, shyt thrise by the way for the great feare
that he had, and can never as fast as he could, ge
the wether after him without cease till that i
royed

ran through a bush of sharpe thornes, and rente
all the dogs skyn which was on him, and as the
wolfe loked behind him, being a feard of his life
saw all the deceipt of the wether, and so forth wyth
returned against him, and demaunded of hym
saying. What art thou and the wether aunswere-
ced to him in this maner. My Lord I am a we-
ther which playeth with thee, and the wolf sayd
Ha sir ought ye to play with your master? thou
hast made me so sore aserd, that by the way as I
ran before thee, I did shyte thre great turdes, &
ther the wolf led him vnto the place where as
he had shit, saying thus to him, loke here, callent
yon this a play, I take it not for a play, for now
shall shew thee how thou oughtest not to play
with thy Lord, and then the Wolfe killed him &
aydeate him, and therfore he that is wise must take
and hede how he plaieth with him which is wry-
mure sage, & stronger then he hunselle is.

Of the man and the Lion, and his sonne.

[C]hat refuseth the god doctrine of his Fa-
ther, ye will hap come to him it is but right.
ther is to vs reherseth this Fable, of a Labourer
which sometime liued in desert by his culturing
and labour. In thy deserte was a Lyon whych
feasted and destroyed all the fæde which every
day the said Labourer sowned, & also this Lion de-
stroyed his trees, And because that he bare & did
to

The fyfth booke

to hym so great harme and damage. He made a
hedge, to the whiche he set cordes and nettes so
to take the Lyon. And once the Lyon came so
to eate corne, and entred within a nett and was
taken, and then the god man came thereto and
beate hym so wonderfully that scarcely he might
escape from death. And because that þis Lion sa
that he might not escape the subtily of the man
he toke his little Lyon, and went to dwelle in an
other regiō. And within a little while after that
the Lyon was well growne, and was fierre and
strong, he demanded of his Father and sayd. Ha
father be we of this region? nay said the Father shal
for we be fled away frō our land. And then thys
little Lyon asked wherefore? and the father a to him
swered to hym, for the subtily of the man, and shal d
the little Lyon demanded of hym, what man sayd t
was? And his father saide to him, he is not swēar
great ne so strong as we be, but he is more sub
till and more ingenious then we be. And the yk wi
sayd the sonne to the Father. I shall goe auenghe hym
me on him, and the great Lyon sayd to him, go þe Li
not, for if thou goest thereto, thou shalt repenþere
þe streef, and shalt dwelle like a Wolfe. And thys
sonne answered to the father. Ha by my heare, te he
I shall goe thereto, and shal see what he can do þe be
and as he wend for to finde the knave, he met a þe man
þe within a medow and an horse whose backe, for þ
was all slaytie and swelle, to whond hee sayde
This marter, who is he that hath led you hether? and the

and that so bath hurt you. And they saide to hym if is the man & then he sayd againe to them, certaintly here is a wonderous thing. I praye you that ye wil shew him to me, & they went & shewed to him the labozer which eared the earth, & the Lion without saying of moe wordes went salut toward the man , to whome her sayde in thys manner . Ha man thou hast done ouer manye aevilles both to me and to my father , & likewise to our beastes, wherfor I tell thee y to me thou wylle do iustice, and the man answered to hym. I tel & warne thee, that if thou come nere me, I shal kyf thee with this great club , & after with this knife I shal slay thee, and the Lion sayd then er aye to him, come before my father , and he as kyng am shal dñe to vs god Justice . And then the man sayd to the Lion, I am confet, if that thou wylle sware to me that thou shalt not touch me tyll sucht we be in the presence of thy father . And in this wise I shal sware to thee , I shall go with thee unto the presence of thy father . And thus the Lion and the man began to go by the way, where as his cordes and nettes were sette, & as they went the Lion fel within a corde, and by hys head whiche he was taken so that he might no further goe & because he coulde no further go, he sayde to the man. O man I pray thee y thou wylt helpe me, for I may not goe , and the man answered to him . I am sworne to thee that I shall not leue thee to the time that wee bee before thy fater

The fifth booke

father And as þ Lion supposed to haue vnbouned
himself for to scape he fell into an other net,
and the Lyon began to cry after the man, say-
ing to him in this maner. O good man I praye
thee that thou wilt vnbaynde me, & the man begā
to smit hym on the head, & then when the Lyon
saw that he might not escape, said to the man. I
pray thee that thou smite me no more vpon the
head, but vpon my eares, because that I woulde
not heare the god counsel of my father, & then
the man began to smyte hym at the heart and
slew hym. Therefore evill oft happened to them
that will not beleue þ doctrine of their fathers
and mothers, ne obey them in no wise.

Of the Knight and of the Servant which
found the Foxe.

Many there be þ for their great lessinges sup-
pose to put vnder all þ worlde, but ever
at the last their lessings be knowne, & ma-
nifest as it appeareth by this fable of a knight,
which sometime wet w̄ a archer of his throught
þ lande, & as they rode they found a Foxe and the
knight said to the archer. In god sooth I see a
great Foxe, & the þ archer begā to say to his lord
My lord, meruaile ye thereso, I haue bee in a
Region where as þ Foxes be as great as Oxen,
and the knight answered, In god sooth skinnes
I were good to make Mantels with, if Skinners
myght.

might haue the , & as they were ryding they fell
in many wordes & deuises, and then because the
knight perceyued wel þ lessings of his archer, he
began to make prayers & orisons to the goddes,
for to make his archer afeard , and saide in this
maner. O Jupiter God almighty. I praye thee þ
this day þ wilt keep vs frō al lesing , so that we
may passe safe this flood & great riuere whiche is
here before vs , & þ we may surely come to our
house, and when þ archer heard the prater & ori-
son of his lord, he was greatly abashed, & then þ
archer demanded of his lord and sayd, my Lorde
wherfore prayest thou now so devoutly, and þ
knight answered, wotest þ not wel þ it is well
known & manifested, that we must soone passe
a right great Riuere, and that he who on all this
day shal haue made one lesing if he enter in it.
he shal never come out of it agayne, Of þ which
words the archer was much doutous and dred-
full, and as they had rydden a little waye , they
found a little Ryuer, wherfore the archer demau-
ded of his Lord, is this the flood which we must
passe . Nay sayde the knight it is more greater
O my lord I say, because that the For which ye
saw might wel haue swimmēd and passed over
this little water. And the Lord sayde. I care not
therfore, and after that they had ridden a lyttle
further, they founde another little Ryuer , an-
de archer demandēd of him ; is this the flood
þat ye spake of to me:

¶.it;

¶.ay

The fifth booke

Pay sayd he for it is greater and more broad,
tharchar said agayne to him. My lorde I say so,
because that fore of the which I spake of to
day, was not greater then a calfe, and when the
knight hearing the dissimulation of this archer
answered not, & so they rode foorth so long that
they found yet another riuere, and then þ archer
demaunded of his lord, Is this the same? Pay
sayd the knight, but sone we shal come thereto.
O my Lord I say because that the for whereof
I spake to you this daye was no greater then a
þepe, and when they had rydden vnto euery
time they foud a great ryuer of a great bredth,
and when þ Archer saw it, he began al to shake
for feare, and demaunded of his lord. My lord is
this the Riuere: ye said the knight. O my lord I
ensure you on my sayth þ the for of the which
I spake to daye, was no greater then the fore
which we saw to day, wherfore I knowledg &
confesse to you my sinne. And then the knyght
began to smile and said to his archer in this ma-
ner. Also this riuere is no worse then the other
which we saw before, & haue passed through it
and then þ archer had great vergoyne and was
shameful, because that he might no more couer
his leasynge. And therefore it is sayre and good for
to say euer þ trueth, & so to be true both in word
and in dede, for a lyar is euer beguiled, and hys
lesinges is knownen and manifested vnto hym
to his great shame and damage.

Of

Of the Eagle and the Rauen.

NOne ought to take on hym to do a thinge,
which is perilous, without he feele himselfe
strong enough to do it As rehearseth this Fable
of an Egle which fleeing toke a lambe, whereof
the Rauen had great enuy, and said to himselfe,
wherefore should I not take a lambe as well as
the Egle doth. And on a tyme as the said Rauen
saw a great hearde of Shepe, by his great enuy
and pride, and by his outragiousnesse discended
on them, and by such maner smot a wether, that
his claves abode in the flesh of it, insomuch that
he could not flie away, then the shepherds came
brake his wings, and toke him, and after bare
him to his children to playe them withal, & they
remained of him what byrd he was, and the
Rauen answered to them , I supposed to haue
been an Egle, and by my ouer wening I wende
to haue taken a lambe, as the Egle did, but now
I know wel that I am a Rauen, wherefore the
rieble ought in no wise to compare him to the
strong , for sometime when he supposest to do
more then he may , he falleth in great dishonor,
as it appeareth by this present fable of a Rauen
which supposed to haue beeene as strong as the
Eagle.

Of the Egle and the Wchill.

No manne for what so ever myghte that
he hath, ought to disrayse another . As

The fift booke

it appeareth by this present Fable of an Egle,
which chased sometime after an Hare, & because
that the Hare might not resist ne withstande a-
gainst þ Egle, he demaunded ayde & helpe of the
Wesill, þ which tooke her in her kæping, and be-
cause þ the Egle saw the wesil so little he disprai-
sed her, & before her tooke the hare wherof þ we-
sil was wroth, and therefore the wesil went and
beheld the Egles nest which was vpon a hye tre
she seeing it, clymed vpon the his tre, and cast
downe to the ground the young Egles, wherfore
they died, and for this cause was the Egle much
wroth and angry. And after wet to the God Ju-
piter, & prayed him þ he would finde him a sure
place where he might laye his egs and his little
Chickens, and Jupiter graunted it & gave hym
such a gift , þ when the time of childing should
come, that he should make his young ones lith
in his bosome. And when the wesil knewe this,
she gathered together great quantitie of ordure
or filthe, and therof made an high hyll, for to let
her selfe fall from the top of it into the bosom of
Jupiter, and when Jupiter felte þ stink he began
to shake his bosom , & both the wesil & the egs
of the egle fel down to the earth, and thus were
all the egs broken and losse, and when the Egle
knew it, she made a vowe that she should never
make none Egle tyl she were thereof assured,
and therfore none how mighty and strong that
he be, ought not to dispraise son other, for there

none so subtil but that sometyme he may let
avenge himselfe. Wherefore do thou no displeas-
ure to none, that displeasure come not to thee.

Of the Foxe and the Gote.

HE which is wise & sage ought synt to loke
& beholde the ende or he begin any worke.
As it appeareth by this fable. Of a Fox and of
the Gote, that sometime dyscended and went
bowne into a depe wel for to drinke, and when
they had wel dronke, because that they coulds
not come upward agayne, the Foxe sayde to the
Gote in this maner. My freinde, if thou wylte
helpe me, we shal stonde both out of this wel,
for if thou wilt set thy two feete against the wat-
I shall wel lepe upon the & upon the hornes, &
then I shal lepe out of this well, & when I shall
be out of it, thou shalt take me by the bande & I
shall plucke, and draw thee out of the wel. And
this request the Gote accorded, & sayde: I wyl-
wel. And then the Gote liste vp his feet agaynst
the wel, & the Foxe did so much by his malice
that he gat out of the well, & when he was out
he began to loke on the Gote which was with
in the wel, the the Gote said vnto him, help me
now as thou hast prouised. and then the Foxe
began to laugh & scorne him. O master gote if y
hadst ben wel wyse with thy fatre berd, or euer
thou hadst entred into y wel, then thewdest first

The fifth booke

hauie taken herte how thou shaldest haue com
out of it agayne. And therfore he that is wylle
if he wil wollye goauer ne hym selfe ought ever to
take god hed to the ende of his woijke.

Of the Cat and the Chickyn.

He which is false of kinde and hath begun to
deceyue other in earth , wyll use hys crast wœpi
as it appeareth by this present fable of a fuge
Cat, whiche sometime tooke a Chickin, the whiche he
he began strongly to blante for to haue founde el tho
some cause that he myght eake her, & sayd to her to ha
in this maner , come hither thou Chickin thou like H
dost none other god bat crye all the nyght,
y letest men to slepe, & thē the Chyckin answe
red to him & sayd, I do it for theyr great profit
& yet agayne þ Cat sayde to him, yet is ther wel
worse, for thou art an incest & lechour , for thou
knowest naturally both þ mother & þ daughter,
& then the chickin said to the Cat. I do it because
that my master may haue egges for his eatyng,
& my master for his profit gane to me bothe
mother and daughter for to multiply the egges.
Then þ cat said to him, by my faish gossip þ hast
of excusatōs ymough. But neverthelesse þ shalt
paske throug my throt, for I suppose not to fast
this day for al thy wroches, and thus it is of hym
whiche is customed to lyue by rauyne . For he
can not kepe ne abirathe hymselfe fro it , for all

the

excusacions that be layde on hym.

Of the Foxe and the Bush.

MEN ought not to demannnde ne aske helpe
of them that be more customed to doo euyll
then to doo god 0; profite, as appeareth by thys
fable of a fore, which for to scape the peril to bee
taken went upon a thorne which hurt him soze
wepeing he sayd to the bush: I am come as my
of a fuge vnto thee & thou hast hurt me. And then
hiche Bush sayde vnto hym, thou hast erred, and
indeel thou hast beguiled thy self, for thou supposed
her to haue taken me as thou art accustomed to
thou like Hennes and Chickins. And therfore men
ought not to helpe them which ben accustomed
do euyll, but men ought rather to let them.

Of the man, the God, and the Woods.

IFF the euill man sometime cometh profit to
som other, he doth it not by his god wil, but
force, as reberleth to vs this fable. Of a man
that had in his house an Idol which oftentimes
adored as his God, the more that hee prayed
to the more he sayled and became poore, wher
as the man was wel wroth against his Idole,
so toke it by the legges and smote the head of
it strongly against the wal, so that it brake in
halves, out of the which Idol issued a right great
asure, whereof the man was full glad & ioy.

The fifth booke

ous, and then the man saide to his Idoll. Nowe
knowe I wel that thou art wicked, evyll & per-
uerse. For when I haue worshipped thee thou
hast nought don for me. An evyll man when he
dothe any good, it is not of his godly will, but by
force.

Of a fisher.

Oppe a Fisher piped soz to make the fishe to
daunce, and when he sawe that soz no songe
that he could pipe, they would not daunce, the
fisher was then wroth, & did cast his nets into
the water, and toke fish great quantitie, & when
he had drawen his nets out of the water, the fishe
began to lepe and to daunce, and then he sayde
vnto them. Certainly it appereth now wel that
ye be euil beastes, for nowe when yz be taken
ye lepe and daunce, & when I piped on my muse
or bagpipe, ye denied & would not dance. There-
fore it appeareth wel that the shynge which been
made in season, be wel made & done by reason.

Of the Cat and the Rat.

He which is wise and that once hath been be-
guiled, ought no more to trust him that hath
beguiled him. As reherseth this fable of a Cat,
which went into a house wher many rats were
the which he did eate ech after other. And when

he rats perceiued the fiercenesse and crueltie of
the catte, they held a counsel together, whereas
they determined of one common will that they
should no more hold them ne come ne go on the
ow ground, wherfore one of them most auici-
ent sayde to all y other suche wordes. By bres-
thren and freindes, ye know to whom we may
not resist, wherfore of ned we must holde our
selues vpon the hie balks, to thend that hee may
not take vs, of the which wordes the other rats
were wel content & beleevned his counsell. And
when the cat knewe the counsell of the rats, hee
yng him selfe by his two fete behinde at a pin
of yron which did sticke in a balke, fayning him
selfe to be dead, and when one of the rats loking
ownward, sawe the cat hang, began to laugh &
aid to the cat. O my freind if I knew that thou
were deade I shold go down, wel I know thee
to false and peruerse, that thou maist well have
anged thy selfe fayning to be dead, wherfore I
shal not go downe. Therfore he that hath once
ben beguiled by some other, ought to kepe him
fel from the same.

Of the Laborer and the Pielarge.

IC which is taken with the wicked and e-
uyll, ought to suffer payne and punition. As
it appeareth by this Fable of a Laborer
which sometime dressed and set gins and nettis
to take the Geese and the Cranes which eate
his

The fifth booke

It happened that once in a morning he took a
great many of gace and cranes, and a violar
which prayed the labozer in this maner: I pray
the let me goe, for I am neyther gose ne crane,
nor I am not come hyther to do any harme, the
labozer then began to laugh, and said to the pie
large, if thou hadst not bene in their felowship,
thou hadst not etred into my net, ne thou hadst
not ben taken, and because thou art founde and
take with them, thou shalt be punished as they
shalbe. Therfore none ought to keepe company
with þ euit, without he will suffer such punish-
ment as the enyll ought to suffer for theyz enyll
lizing.

Of the Child which kept the Sheepe

HE which is accustomed to make leassinges,
though sometime he say truerþ, yet mē wyl
not beleue him, as reherseth this fable of a child
which sometime kept sheape, the which cried oft
without cause saying. Alas for gods loue succo-
me, for the wolfe wil eate my sheape: & when the
labozers that cultered and ered the earth about
him, heard his crye, they came to helpe him, the
which came so many times, and found nothing.
And as they sawe that there were no wolues,
they returned to their labour, And the child did
so many times for to play him. It hapned on a
day that the wolfe came, and the childe cryed as
ha.

he was accustomed to do, and because that the labozers had ben disceyued divers times, they kept their labour stil and supposed that it had not ben truthe, wherefore the wolle did eate the cheape. For men wil not lightly beleue him that is knownen for a lyar.

Of the Ant and the Columbe.

NOne ought to be slouthful of the god which he receiueth of other, as reherseth this fable of an Ant, which came to a fountaint to drinke and as she would haue drunke, shee fell into the fountaine, in the which fountain she thought to haue bene drowned without helpe the columbeooke a branch of a tree, and cast it to her to saue her selfe, and then the Ant went anon vpon the paunch & sauied her selfe. And anon came a Falconer which would haue taken the sayde Columbe. And the Ant which saue that the Falconer drest his nets, came to his foot, and so faste picked it, that she caused him to smit the earth with his foot, and therwith made so great noyse at the Columbe heard it, wherefore she flew away of the gin and nets were set. And therefore one ought to forget the benefite whch he hath receyued of some other. For slouthfulness is a great sinne.

Of the Bee and of Jupiter.

The

The fift booke

The euill y a man wisheth to other coming of hi
to himself that wisheth it, as it appeareth in the sa
this fable of a Bee, which offered to Jupiter other
peice of hony, wherof Jupiter was much ioyed ther
and then Jupiter said to the Bee. Demaunde his A
me what thou wilt, and I shal graunt it to thee much
gladly, and then the Bee prayed him in this maner.
God almighty I pray thee that thou wylf ther
giv me, that whosoever shall come soz to take we
away my hony, if I stinge him that he maye ster, an
dainly dye. And because that Jupiter loued thid ai
humaine linage, he saide to the Bee. Suffise the
y whosoever shal take thy hony; if thou stinge
or pricke him incontinent shou shalt die: & thus hat sh
her prayre was turned to her great dammaginge and
Wherfore men ought not to demaund of God me is
but such thinges as be god and honest.

Of the Carpenter and of Mercury.

In as much as God is more mercifull and b
ninge to the god and holy, much moze he pi
nished the wicked & euill, as we may see by th
fable of a Carpenter, which cut wood on a ry
soz to make a temple to the Gods, and as he c
wood, his are sell into the river, wherfore he b
gan to weep and to call for help of the gods. At
the god Mercury for pitie appeared before him
and demaundered of him wherfore he wept, and
shewed to hym an axe of golde, and demaunder
toke

and of him if it were the are which he had losse, and ther he said nay, and after the God shewed to him another are of siluer, & semblably said; and because oþo Mercury saw that he was god & true, he drewe aside his Are out of the wafer, and toke it him, and soþo much god he gaue to hym. And the Carpenter told this history to his felowes, of the whiche on lyf of them came to the same place to cut as his fettabowe did before, and let fall his are into the wafer, and began to weape and to demaunde helpe and aide of the Gods. And then Mercury appeareþ before him & shewed to him an are of golde and demaundes of him and sayd: is this same it that thou hast lost? And he answered to Mercuriȝ and sayd. Yea faire sir and mighty God that come is it. And Mercury seeing the malyce of the vilaine, gaue to him neyther the same ne other, & left him weeping, soþ God which is god and iust, rewardeth þ god & true in this worlde every one after his deseruing, & punishmenteth the bad and uniusl.

Of the young theefe and his Mother.

þe whiche is not chalysed at the begynning is euyl and peruers at the ende. As it appeareth by this fable. Of a young chylde which in hys youth began to steale, & all that hee steele he brought to his mother, and the mother toke it gladly, and in no wise she would not chastise

The fifti booke

chastise him, and after he had stol many thin
he was take and condemned to be hanged, a
as men led him to the iustice, his mother sollo
ed him and wept sore: and then the child pray
to the iustice that he might say one word to his
mother, and he approuched to her and made som
blaunte to tel her some wordes in her eare, si
with his teeth he bit of her nose, wherfore the
iustice blamed him, and he answered in this ma
ner, By lord Ihe is cause of my death, for if he
had wel chastysed me, I had not come to his
shame: for who so wel loueth their chyldren, he
chastiseth them. And therfore chassice your ch
yldren, to the end that ye fal not in such case.

Of the Flea and the man.

HE that doth euill, howe be it the evyll be no
great, men ought not to leau him unpun
ished. As it appeareth by this fable of a man whi
toke a flea that bit him to whom the man sayd
in this maner. Flea why bytest thou me and
leatest me not sleepe: and the flea answered, it is
my kind to do so, wherfore I pray thee that thou
wilt not put me to death, and the man began to
laugh and said to the flea, thou mayest not hurt
me sore, neverthelesse it behoueth thee not to bite
me, wherfore thou shalt dye. Wherfore men
ought to leau no euyl unpunished, howe bee
that it is not great.

Of the Husband and his two Wives.

NOthing is worse to a man then y thomen.

As it appeareth by this fable. Of a man of meane age, which tooke two wifes, that is to say, an olde and young, which were both dwel-ling in his house, and because that the old desi-
red to haue his loue, she pulled the black heires
frō his head, because he shold the more be like
to her. And the young woman at the other side
plucked out al the white heires, to whende that
he shold see me the younger, more gay & faire
in her sight, and thus the god man abode with
out any heare on his head. And therefore it is a
great folly to the auncient to wed them selfe
again. For to them it is better to be unwedded
then to be ever in trouble with an evill wife, for
the tyme in the whiche they shold rest the, they
put their selfe to great payne and labours.

Of the laborer and the Children.

HE that labonreth continually shall not
faile to haue plenty of godes. As it appea-
reth by this present fable. Of a god labo-
ryng man, which had al his lyfe labored and
wrought & was ritch, & when he shold die he
sayd to his children, my treasoure I haue left in
my vine, and after that the god man was dead,

The Fables

and his children which supposed y his treasure
had ben in the vine , did nothing all daye but
devued, and it bare more fruite then it did be-
fore. For who so trayneth well, he bath
ever bread enough to eate, and he
that worketh not, dyeth for
hunger.

This also sayt Indi almane that in great
part of Indi there is no man that bath
not a goodly summe of silvers, gold and oyl
and riche goods in his house, and he
that sayt thus endeth the fabryl **Fables**.

FINIS.



• neibhurys bna 1210. abd 40.

son Haef yllamynnes distroyed. **H**e
• setha n a R . adde n to vynne and strake
• oustong n 10 . alake thynkele d yd fide
• ouf y syde of hys londes doone. **H**is son
• and his sone yd come to yd fide . **S**onne
• yd fide comande ymme to yd fide of ouf
• ouf yd fide yd come to yd fide of ouf
• ouf yd fide .

HERE BEGINNETH THE FA-
bles of Auian, right plea-
saunt to reede.

The first Fable is of the olde woman;
and of the Wolfe.



On ought not to belieue al maer spirits,
as reherseth this ffa-
ble of an old woman
which saide unto her
childe because that it
wept certfyl if y we-
pest any more I shal
make y wolfe to eate
the, and the Wolfe hearing this olde woman a-
ode still at the gate , and supposed to haue eate
the childe, & because that the wolfe had so longe
aried there y he was hungry, he returned and
went againe into the wood. And the she Wolfe
emaunded of him, why hast thou brought mee
no meate? And the wolfe answered that y olde
woman hath beguiled me, the which promised
me her childe for to haue eate him , and at the
last I had it not . And therefore men ought not
in no wise to trust the woman, and he is wel a
ple that setteth his trust in a woman, and ther
ye truste them not, and thou shalt do as the
age and wise.

The Fables

The second Fable is of the Tortoise, and of the other byrdes.

HC that enhaunceth him selfe more then he ought to do . He ought not to come to no god, as it appeareth by this present fable. Of a Tortoise which said to the birds, if ye list me wel hye from the groud to the aire I shal shew to you great plenty of precions stones, and the Egle tooke her & bare her so hie that she might not see the earth, and the Egle said to her, shew me now the precions stonye that thou promysedst to shew to me , and because that the Tortoise might not see the earth, and that the Egle knew well that he was disceined, he thrust his clawes into the Tortoises belly and killed it, so he that wyl haue to get worship and gloriy, may not haue it without great labour. Therefore is better and more sure to keepe him lowly to inhaunce himselfe on high, and after to dy shamefully and miserably. For men saye comonly, who so mounteth higher then he shoulde falleth lower then he would.

The third fable is of the two Creuisses.

HC which wil teach and learne some other ought first to corige, and examine him selfe as it appeareth by this Fable of a Creuiss which would haue chastised her owne Daunger because that she went not well ryght , and sayd

to her in this. My daughter it pleaseſeth me
ȳe goe thus backwarde. For euryl might
erof come to thee, & thē þ daughter ſaid to hir
other. My mother, I ſhall go ryght and for-
ward with a god wil, but ye muſt go before for
the w to me the way. But the mother coulde
ne otherwife go then after kind, wherefore þ
daughter ſaid to her, my mother, learn firſt your
ſor to go right & forward, and then ſhall yee
teach me, & therfore he ȳ wil teach other ought
þe w good enſample, for great ſhame it is to
doctor when his own culpe or faulſt accuſeth

The fourth fa ble of the Aſſe and of the ſkinne of the Lyon.

[One ought a to glozifye himſelfe of the
godes of other, as rebeareſeth this fable of
Aſſe, which ſometime founde the ſkinne of a
þe w which he di d weare on him.

þe he could neuer hide his ears therwith, and
en he was as he ſuppoſed wel arayed with
ſaid ſkinne, he raine into the forreſte, and
þe wild beaſtes ſaw him come they were
reful that they al begā to ſlie, for they wend
it had ben the Lyon, and when the ma-
ſel of the Aſſe ſearched and ſought his Aſſe in e-
þe w place all aboute, and as he had ſoughte
þe he thought that hee woulde goe to the
P. iij. forreſt

The Fables

forest, and as he was in the forest he met w^tastes
his asse arayed as before is sayde, but his maister
ster whiche had sought him long saue his ear^{tis}, a
wherfore he knew hym wel, & anon toke hym to be
and layd in this maner, Ha, ha my maister art thou
art thou clothed with the skinne of the Ly^eon
Thou makest the beastes to be afarde b^t they
they knew thee as wel as I do^t, they shouldest
hau^e no feare of thee, but I ensure thee y^e we^r so
shal be ate thee therfore. And then hee toke away
him the skinne of the Lyon, & said to him Ly^eon
Shalt thou be no more, but an Asse shalt thou not
ever be, and his maister toke then a stasse, & whi
shot hym so that euer after he remembred h^e
wel of it, & therefore he whiche auaunceth h^e
selfe of other mennes goddes is a very s^traight
For as men say comoly, hee is not wel aray^t thyng
nor wel appoynted which is clothed with h^e selfe
others gowne, ne also it is n^t honest to y^e is fab
large thonges of other mennes lether,
ogges

The v fable is of the frogge and of the Foxe.

NOne ought to aduaunce hym selfe to barb
that, whiche he can not do as it appeareth
of a Frogge. whiche sometyme came ou^t the d^r
the Dyche, the whiche presumed to have
ypon a hygh mountayne, & when she was
yon the hygh mountayne, she said to the o^t man
bea^t thy

I wantes; I am a mystres in medicine & can gyue
medycy to al maner sickenesse by my art & sub-
stantie, and shal render and bring you to regaine
the hys heyl. In her of some beheme her al maner
er aye 3 for whiche perceyued the foolish heyl of hys
lyastes, begannes to laughe and said to them
þe þre beastes how may this soule and venemous
þou þe beast whiche is sick and pale of colour reher
we come to you heyl. So the Leche which myl
ake ale some other ought first to heale him selfe.
þe many one counterfeþteth the Leche, whiche
þt then not a worde of the scienee of medicine & scro-
ffe, an which God preserue and keepe vs.

bns. 1. 1. 3. 2. 3. 2. 1. l. iv. ad T

The vi fable is of the Dogges.

E taketh with himselfe vaine glory of that
þing by the whiche he shoulde humble hym
þf selfe as a very scule. As it appeareth by
þis fable of a father of familie, whiche had two
dogges, of the whiche the one without any bar-
ing bite the folke, and the other did bark and
þe not. And when the father of familie per-
cued the shrewdnesse, and malice of the dogg
þe toot barked not, he hunge on his necke a bell to
þe end that men shoulde beware of him. Where-
þe out the dogge was ever proud and fierce. And
þe leanne to disprayse al the other dogges, of the
þasich one of the most auncient sayde to him in
þe ayn manner. O foolish beast nowe perceyue I
þe thy folly and great woodnesse to suppose

that this hel is given to me for thine bione
and amowrite; but certaintly it is not so; for
as is known to thys for demerite, and because of thys
thre knyfesse and great treason, for to shew thys
kynydnesesse and a traitour. And therfore now
ought to be toyful, & glad of the thing wherof
ought to be tryst & loþowful as many boles
whiche make of their boyses and euil bades
A grete bole, were the bole which þer led
to be hanged, & that he had a corde of golde abou
his necke, if he shold make syghe therof, how
þat the corde were much rygh and fayre.

The vii. Fable of the Camel, and
of Jupiter.

Every creature ought to be content of thys
that God hath givoun to hym with out to ta
the inheritaunce of other. As rehearseth this
fable. Of a Camel whiche sometime complain
him to Jupiter of that the other beasts mock
him, because that he was not of so great beaut
as they were of, wherfore to Jupiter instant
he prayed in such maner as foloweth. Sa
fir and God, I require and pray thee, that thys
wilt give to me hornes that I may be no more
mocked. Jupiter then begatme to laugh. A
in stead of hornes he toke from him his eare
and sayd thou hast more god then it behou
þe to haue, and because thou demandest t
wh

ne to which thou oughtest not to have. I have taken
to me that which of right and kind thou ought-
est to have. For none ought to desire moze then
he ought to have, to the ende that he leeseth not
that which he hath.

220 Towne

The viii. Fable is of two

MEN ought not to holde fellowship with him
which is accustomed to beguile other. As it
appeareth by this fable. Of two felowes which
sometryme held fellowshippe together, to goe
both by mountaynes & valleys, and so to make
better their voyage, they were sworne each one
to other, that none of them both should leave o-
ther vntyl the tyme of death shold come and de-
part them. And as they walked in a forest, they
met with a great wild beare, and both they ran
so away for feare, of the which the one clymed
vpon a tre. And when the other saw that his fe-
lowe had left him, layde himselfe downe on the
earth, & sayned hym to be dead. And incontinent
the Weare came for to eat hym, but because the
gallant played well his game, the Weare went
forth his way and touched hym not. And thē his
felow came downe out of the tree, which sayde
to hym: I pray thee tel me what the Weare said
to the, great signe or token of lone. And thē his
felow sayd to hym. He taught to me many fayre
secretes

The Fables io

secretes, but among al other thinges he said vnto me, that I shold never trust him whiche once hath deceyued me.

The ix. fable maketh mencion of two Pottes.

The poore ought not to take the riche for his fellow, as it appeareth by this fable, as two pots of the whiche one was copper, and the other of earth, the whiche pots did mete together in a riuere, and because that the earthen Pot went swifter then did the copper pot, the copper pot sayd to the pot of earth, I pray thee that we may go together, and the earthen pot answered and said to the copper pot, I wil not go with thee, for if thou shouldest mete with me, thou shouldest breake me in peces. And therfore the poore is a sole that compareth hym selfe with the riche, for better it is to lyue in pouerty, then to dyng vilanously, and be oppresched of the ryche.

Tis not alway to avenge hym selfe of hys enemie. As it appeareth by this present fable of a bul which sometyme fled before a Lyon. And as the bul wold haue entred into a tauerne for to save hym, a gote came against hym for to kepe

kepe and let hym that he shoulde not enter into it, to whom the bul sayde: It is not time nowe to queng me on thre, for the lion chaseth me, but the time shal come that I shall wel finde thee, ffor men ought not to do to himselfe damage to be auenged on his enemy, but ought to loke tyme and place conuenient to do it.

The xi. fable is of the Ape and of
his sonne,

No foulr thing is to a man, then with hys
mouth to prayse himselfe, as rsherseth this
fable to vs. Of Jupiter King of all the worlde,
which made al the beastes and birdes to bee as-
sembled together for to know their bountie and
kynyd. And therwith came the Ape which presen-
ted his sonne to Jupiter saying thus. Faire sy-
and mighty God, looke and see here the sayrell
beast that ever thou created in this wrold. And
Jupiter then began to laugh, and after sayde to
him. Thou art well a soule beast to prayse thy
selfe. Ffor none ought to prayse hymselfe, but
ought to do god and vertuous woorkes, wherof
other may praise him, for it is a shameful thing
to prayse hymselfe.

The xii. fable is of the Crane and of
the Peacocke.

For what vertue any man hath, none ought to
prayse hymselfe, as it appereþ by this fable
Of

The Fables

Of a Peacocke which sometime made a diner to a Crane, and when they had eaten and drinke inaugh, they had great wordes together, wherefore soze the Peacocke sayd to the Crane, Thou haste not so fair a form, ne so fair figure as I have ne so faire fetheres, ne so resplendishing as I haue. To whom the Crane answered and sayd, it is truthe. Neverthelesse thou hast not one god ne so faire a vertu as I haue. For howe if that I haue not so faire fetheres as thou hast, yet I can fly better then thou thy selfe dost, for with thy faire fetheres thou must ever abyde on the earth, & I may fly wheresoeuer it pleaseyth me. Thus every chonc ought to haue suffisaunce, and to be content of that, that he hath without auauising or praysing of himself, and not to dispraise none other.

**The xiij. fable is of the Hunter, and
of the Tyger.**

WHILE is the stroke of a long ben y stroke of a spere, as it appeareth by this present fable. Of a hunter which with his arrowes hurt the wilde beastes in such wise that none escaped from him, to the which beastes a Tyger fierce and hardy layd in this maner. Be not afarde, for I shall keepe you wel. And as the Tyger came to the wood, the hunter was hid within a bush, the which when he saw the Tyger passe before the bush, he shotte at him an arrow, and hitte

itte hym on the thygh, wherof the Tyger was
greatly abashed. And weepyng & sore syghyng
yde to the other Beastes. I wotte not from
whence thys commeth to me. And when the
or saw hym so greatly agasted, all laughyng
yd to him. Ha ha Tygre, thou art so mightye
and so strong. And then the Tygre sayd to hym
by strength awayleth me not at thys tyme, for
one may keepe hym selfe from treason. And
wherefore some secrete is heere which I knewe
not before; but notwithstanding, this I maye
well continue: that there is no worse arroome,
nor that letteth more the man, then the arroome
which is shotte from the evyl tongue. For whe
me person profereth or sayeth some worde in
fellowship of some men honest and of god life,
I y felowshyp suppose that, that which thys
evyl tongue hath sayd be true, be it true or not,
Now be it that it be but leasing. But notwithstanding
the god man shal ever be wounded of
that same arroome, which wounde shall be incura
ble. And if it were a stroke of a speare, it might
by the surgeon healed, but the stroke of an e
vyl tong may not be healed, because that incoti
uent as the word is profered and sayd, he that
said it, is no more master alid. And for this
use the stroke of a tongue is incurable, and
without garyson. Hoc quod stupidus et solon.

The

The xiii. Fable is of four friends which were
in a wood. The first was a **Oxen**, the second a **Bull**,
the third a **Cow**, and the fourth a **Horse**.

Men ought not to breake their sayth against their god freind, ne to leavie his feloloship. For as it appeareth by this fable of four ore friends which were together in a sayre medowe. And because theye thus kept them together, none other beast durst assaile them, and also the Lyon durst not as them much. The which Lyon on a day came to the bush where they were, and by his deceivable wordes thought to seperate them & to take them the better, that is to say, to make them to be seperated eche one from other, and so to take one of them. And when the Lyon shold have strangled him, the ore said unto him. Consider, he is a fable that belongeth false and deceyvable wordes, and leaveth the feloloshippe of the two friends. for if we habbe bene ever together thou hast not taken me. And therefore he which is a true friend wel and truely, ought to kepe hym so that he fal not, for he which is well knowne not.

The xv. fable is of the Bush, and to find the old aubertree.

None for his beautey ought to dispayse another, for sometyme such a one as is sayd to be good, may be groneit.

I warefy lothly and solewe, and from hie, falle
yn unto low. As it appeareth by this fable of a
yf tree, which moched and scorne d a little bush
to say. Seell thou not the faire beauty of us
which me men edifie and build faire edifices, as
hip places, castels, galeys, & other shippes, soz to
hysse on the sea: and auantced & prayzed hym
thus. Then came there a labozer with his
soz to bewe and smote hym to the ground.
And as the labozer smote vpon the faire tree
busb sayd. Certaintely my brother, if thou
wert no holde as litle as I am, men shoulde not
no smite thes downe to the earth. And ther
none ought to rejoyce hym selfe of his woz
for such is now in great honoz & wozlapp
hereafter may fall into great shame and
honour. And dide all in alme, well and bens

The xvijable is of the Fisher, and of
the little Fisher. And soys he
thus added. Dide all aill. Assyng
En ought not to leauis the thing whiche is
sure and certayne, soz hope to haue the
uncertayne. As to be regent helpe this fable
of a Fisher which with his hins tolke a little
sh, which sayd to him. My fren, I pray that
thou wile do no harin, ne put me to deeth,
now I am nought soz to ente, and when I
be great, if thou come higher, of me then
it haue great hurle, for then I shal goe
with

ACT
The Fables

with ther a good habile. And the fisher said to
Ith. With that I hold ther now shal not
scape fro me, for great folly it were to me
to leke ther here another tyme. They men cou
not to let go that wherof they be sore, hoping
hauie afterward that, that they haue not, a
which is uncertayne and unsa : neit eth no
aid duffe record a stell emas ned. The x

The xvij fable is of Phebus the auaricious.

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ren, wherefore Phebus began to laugh, whiche
departed and went againe to Jupiter, and tolde
him the great malice of the eniuious, which was
hopfull & glad of the harme & damage of an other
and how he was wel content to suffer paine for
no damage some other.

The xviii. fable is of the Theefe, and of the
Childe that wepte.

He is a soleyn putteth his god in the iceray-
dy to leise it, for to get and hane somte others
god, as it appeareth by this fable of a Theefe,
whych found a Chylde weeping beside a Well,
of whom the Theefe did aske why he wept, and
the chylde answered him. I weepe because I
have let fall wythin thys Well a bucket of gold
and then the Theefe tooke of his cloathes & layde
them on the grounde, and went downe into the
Well, and as he was downe, the chylde tooke hys
Gowne & left him in the Well, and thus for co-
uerteis to win, he lost his gowne. For such scy-
pose for to wynne, sometime whiche leise, and
therefore none ought to wysh that, that he hath
not, to the ende that he leseth not that þ he hath,
for of the thing wrongfully and euill gotten, the
besye shall never be possessor of it.

The xix. Fable is of the Lyon
and of the Gote.

O.t.

Vit

The Fables

HE is wisse that can keepe himselfe from thynnyng
wyllie & false, as it appeareth by this Fable. You shal
Df a Lion which met once with a Goate which
was upon a mountaine. And when the Lyon
saw her, she sayd to her in this manner, for to
gine her occasion to come downe fro the hyll,
the ende that he might eate her. My sister, wh
commest thou not hether on this faire & green
medowe, for to eate of these fayre herbes
grasse. And the Goate answered to him. Howbeit
that thou sayst truth, neverthelesse, thou sayst
not, neither for my weale, ne for my profit, bu
thou sayst it because that thou wouldest sayne
eate and deuoure me, but I trust not in thy fayre
speech. For many times I haue hearde say of
heldame. He that is wel, mend not himselfe, for
he which is in a place well sure, is well a sole
goe fro it, & to put him in great danger & perille.

The xx. Fable is of the Crow which

was a thirst.

Better is craft and subtily then force, as re
hearseth to vs thys Fable of a Crows whiche
upon a day came to drinke out of the bucket, and
because that she might not reach to the water
she did fill the bucket full of small stones, in so
much that the water came upwardes, whereto
she dranke of that, at her wyl and pleasure. An
therefore it appeareth well that wit or sapientia

thou much faire vertue. For by sapience or wytte
blis you haue now reue to all faults. And may
the mal chide, and if a man shal abyde
þe. The xxii. Fable, is of the Villaine and
and of the young Bul.
þe whiche is knell, and thereto by knell, wþt
great payne he may chaffice himselfe, as it
appeareth by this Fable of the Villaine, whiche
þe was a young Bul, the whiche he myght not bynde
þt because yener he smote wþt his hornes, wher-
þt he the Villaine cut off his hornes. But when
þe would haue bound him, the Bull calleþ hym
a knell from him in such wise, that hee suffered no
þt to come nere hym, & when the Villaine per-
þtreyued the malice of the Bull, he sayde to hym. I
þt shall chaffice thee well, for I shall take thee into
þt he Butchers hands, and then the Bul was cha-
fficed, and thus ought men to do of the euil cur-
tes and rebles, whiche do nothing but play wþt
Dice and Cardes, and to rustul, such folke ought
þt to put in the hands of þt Butcher for to lead
þt hem to the galowes, for better may no man cha-
ffice them, for wþt great paine must they be cha-
fficed, whiche fleeþ all god works, and al god se-
veroldship.

The xxiii. Fable is of the Viator, or
Palmier and of the Satyr,

MEN ought to beware and kepe himselfe so hym, which beareth both fire and water, a rehearseth thyss fable. Of a Pilgrim, which sometime walked in the winter, and went through a great forest, and because that the snowe had couered all þ wayes, he wist ne knewe not wher he went, against the which came a Wodwose named Satyre, because he saw him colde, which appached to the Pilgrime, and broughte him to his pit, and when the Pilgrime saw him bytter he had great dreade, because that a Wodwose would is a monster like to a man, as this Wodwose doole. Or Satyre leade thyss Pilgrime into hys pisse, the Pilgrime dyd blow wythyn hys handes to ward to chace them. For he was sore a colde, and then the Wodwose gave him hote water to dronke. And when the Pilgrime would haue dronke it, he began to blowe it. And the Wodwose de manded of hym why he dyd blowe it. And the Pilgrime sayd to him, I blowe it so to haue it somewhat more colder then it is. The Wodwose then sayd vnto him, Thy felowshyppe is not good to me, because that thou bearest bothe the fire and the water in thy mouth. Therefore goe hence from my pit and never returne again. For the felowshipp of the man which hath two tonges is naught. And the man which is wyle, ought to flee the felowshyppe of the flatterers, for by flattering and adulcation, many hath been begayled and deceived.

The xxii. Fable is of the Ox and
of the Rat.

He Lordes ought to loue their Subiectes, for he which is hated of his Tenants and Subjectes, is not Lord of hys Land. As it appeareth by this present Fable, of all Dre which sometime was within a stable. And as the Dre on a thofayne would faine haue slept, a Rat came which him byte the Dre by the thyghes, and as the Dre wold have smitten hym, he ran away into hys hole. And then the Dre beganne to manace that Rat. And the Rat sayde unto hym. I am not afraid of thee, for albeit that I am lyttle, I may herfet let ne empach thee. And if thou art greafe, thy Parents be not cause therof, but thy selfe, and therfore the Diflyng ought not to bryngre the little. But ought to lounch hym as the cheese or bread ought to lounch hym. Further that louche not, ought not to be louched, and therfore the Lord must loue his subiectes, if of them hee wold be loued.

The xxiii. Fable is of the Goose

and of her Lorde.

Hthat ouerlabeth hymselfe is evill streided, as this Fable sayth, of a man which had a Cowe that layde every day an Egge of Colde. The man of auarice or covetousnesse, comanded and bad to her that every day shée shoulde laye two Egges, and she sayde to hym, certaine we my master, I may not, wherfore the man

The Fables

the man was wroth with her, and slewe her, wherefore he lost the same great golde . of the which wiste he was wroth & sorrowfull, helþbeit that it was not time to shot the stable when the Horses be left a gon, and her is not wile whiche doth such a thinge whereof he shall repent hym afterward, as he also whiche hath his owne damage, for to sullen his selfe on some other, for because that he supposeth to hymne all, hee lost all that he had.

LI
The xxv. Fable of the Ape, and of
H[er] children. Ape had two children, of the which she hated the one & loved the other, which she tooke in her armes, & with that shee fled before a Dog, And when the other saw that his mother left him behind, hee ran and leapt on her backe. And because that the little Ape which the other Ape held in her armes, impeached her to flee, she let it fall to the earth, & the other which the Mother hated held fast & was saved, the whiche from thence forth kissed and embrased his mother & shee then began to loue him. Wherefore many times it hapneth that y thing which is despised, is better then that thing that is loued and praysed. For sometime the children which beene praysed & loued, done lessie good then they which

beene

bēde mispraised and hated.

The xxvi. Fable is of the wynd and of
the earchen pot.

In that overmuch enhanceth hunselſe ſomer
when he woulde falleth down, as it appeareth
by this Fable of an earthen Pot maker, which
made a great Pot of earth, the which he dyd ſet
in the ſonne, because that the more ſurely it
þould have dryed, againſt the which Pott came
and blew a great Wynde. And when the Wynde
ſaw the Pott, he demanded of him, who art thou,
and the Pott auſwered to him, I am a Pott, the
beſt made that men can finde, and none may leſſe
ne impeach me. And how ſaide the Wynde thou
art yet all ſoft, and haſt neither vertue ne force,
and because I know well thy ouer pride, I ſhall
breake thee and put thee into peces, to the ende
that thou of thy great pride maileſt haue knowl-
edge. And therfore the feeble ought to be meke
and humble himſelſe, and obey to his Lord, and
not to enhaunce him moze then he ought, to the
ende that he falleth not from hie to low.

The xxvii. Fable is of the Wolfe, and
of the Lambe.

Of two euils, men ought ever to eschew and
ſee the worſt of bothe, if any of them may
bee eschewed, as it appeareth by this Fable, of

D. iiii. a Wolfe

The Fables

a Wolfe which ran after a Lambe, the which Lambe fled vnto the house where as the Cotes were, & when the Wolfe salwe y he might in no wyse take the Lambe, he sayd to hym by sweete wordes. Deine thy felowship, and come with me into the fieldes, so if thou come not, thou shalt be taken with them, & taken, shalt be sacrificed to their Gods, and the Lambe, answered to the Wolfe, I had leauer to shedde all my blode for the loue of the Gods, and to be sacrificed, then to be eaten and devoured of thee. And therefore he is full of wisedome and prudence, who of two great euils, may escape the greatest of both.

**Heere finisheth the Fables
of Asian.**

**Heere foloweth the Fa-
bles of Alfonce.**

**The fyfth Fable is of the exhortation of Sapi-
ent and loue.**

AKabe of Lucane sayde to his sonne in thys manner. My sonne, beware & luke that the forme bee not more prudent or wyser then thy selfe, he whiche gathereth and assembleth together in the Sommer, as that to hym needeth to haue in the Twynter, and beware thou slope no longer then the Cocke dooth, the which watcheth

watcheth and waketh at Maitins tyme, and he
be not wylter and more sage then thy selfe , the
which raleth and gouerneth well nine hennies.
But it suffiseth wel that thou rule and gouerne
one well. And also that the Dogge bee not more
noble then thy selfe, which forgetteth never the
good which is done to him, but ever he remem-
breth it. Item, my Sonne, suppose it not a little
thing to haue a god freend, but doubt not to haue
a thousand freendes . And when Arabe woulde
die, he demanded of hys Sonne, My sonne, how
many god freends hast thou : and the sonne an-
swered to him. My father, I haue as I suppose
none to be my freende, wythout that thou halfe
assayed and proted him before. I haue liued lon-
ger in this world then thou hast , and unnesnes
I haue gotten halfe a freende; wherefore I mar-
uell much how thou hast gotten so many freends
And then the Sonne seeing this admiration or
wonder of hys Father, demaunded of hym. My
father, I pray you that you wyl give to me your
counsell, holme I shall nowe pray and assay my
freend. And hys Father sayde to him : goo thou
and kyll a Calfe and put it in a sacke all bloody,
and beare it to thy first freende, and say to hym,
it is a man which thou hast slaine, and that for
the loue which he beareth to thee ; that he wyl
keepe thy misdeedes secretly, and bury it to the
ende that he save thee , the whiche counsaile his
Sonne followed : to whom hys friend sayd, re-
turne

QVI
The Fables.

Surne agayne to thy house, say if thou hast done
emill, I wyl not heare payne for thee, for wþch
in my house thou waist not enter, and thus one
after another he assayed all his frendes, and e-
very one of them made to hym such answere as
the first did. Wherof greatly he was abashed,
and then he returned againe to hys Father, and
told him how he had done. And his Father aun-
swered to him: many one be frendes in wordes
onely, but fewe beene in facte or deedes. But I
shall tell to thee what than shalt do. Goe thou
to my halfe frende, and beare to him thy Calfe,
and thou shalt heare and see what hee shall saye
to thee. And when the Sonne came to the halfe
friend of hys Father, hee sayd to him as hee dyd
to the other. And the halfe frende understood
hys deede or seato, hee anon toke hym secretly
into hys house, and lead hym to an obscure place,
where he did bury his dead Calfe, whereby the
Sonne knewe the trothe of the halfe frendes
loue. Then the sonne of Arabe turned agayne
to hys Father, and tolde hym all that his halfe
frende had done to him. And then the Father
saide to his Sonne, that the Philosophere sayde,
that the very and true frende is founde in the
extreame neede. Then asked the Sonne of his
Father, Hawest thou never man which in hys
lyfe did get a whole frende? and hys Father an-
swered unto him. I never sawe any, but me.
I never heard it sayd. And the sonne answered

My father, I pray thee that thou wilt rehearse it to me, to the ende that by aduenture I may get such a one.

Then the father said to his sonne in this manner. My Sonne, sometyme I haue hearde of two Merchaunts which never had seene eche other. The one was of Egypce, and the other was of Baldocke. But they had knowledge ech of other by theyr Letters which they sent and wrote frendly one to the other. It befell then that the Merchant of Baldocke came into Egypce, to cheapeyn and buy some ware, wherof his frend was much glad, and went to meeete him, and brought hym beringly into hys house, and after that he had cheered and refreshed hym by the space of fourteene dayes, the lame Merchaunt of Baldocke became very sicke, wherof hys frend was right sorrowfull and heauy, and incontinent sent for the best Physitions and Leches, that were in all Egyp, for to recover his health. And when the Physitions had seene and bysited hym and his waine also, they sayd that he had no bodily sicknesse, but that he was rauished wyth loue. And when his friend heard these wordes, he came to him and sayde. My friende, I praye thee that thou tell and shew me thy sicknesse. And his friend sayd to him. I pray thee that thou wylt make to come hither all thy Wommen and Maidens whiche be in thy house, for to see whiche which my hart desreth is among them.

And

ON
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And among his friend made to come before hym,
both his owne daughters and servants, among
the which was a yong maide which he had non-
rished for his pleasure. And when the patient
or sicke man saw her, hee sayde to hys freende:
The same is she which may be the cause of my
lyfe or my death: the whiche his freende gaue to
him for to be his wyfe, with all such goods as he
had of her, the whiche he wedded and returned
with her into Waldocke with great ioye. But
within a little while after it fortuned so that
this Marchaunt of Egyp特 fell into poverty, and
so to haue some consolation and comforste, hee
tooke his way toward Waldocke, and supposed
to goe and see his friend, and even about one of
the clocke, he arrived in the City, and for as
much as he was not well arrayed ne cloathed,
he had shame by day light to goe into the house
of hys freende, but went and sodden hym wyth
in the Temple ryght by his frendes house. It
happened then that on the same ryght that he
lay there, there was a man slain before the gate
or entry of the same temple, wherfore the neigh-
bours were sore troubled, and then the people
mooved therewith came into the Temple, wher-
in they found no body, save onely the Egypti-
an, the whiche they tooke, and lyke a murtherer
demanded of hym wherfore he had slayn that
man which lay deade before the Portall of the
Temple. He then leting his misfortune and po-

verty

uerly confessed that he had kyld the man, for because of hys euill fortune, he wold rather die then live, wherfore he was led before the Judge and was condemned to be hanged. And as men ledde hym toward the Galloves, hys freende sawe and knew him, and beganne so to weepe sore, remembryng the benefites which he hadde done to hym, wherfore he went to the Justice and sayde. By Lord, this man did not the Homicide, for it was my selfe that dyd it, and therfore you shoulde do great sinne, if you do put this innocent and guiltlesse man to death. And anone he was taken to bee had to the Galloves. And then the Egyptian sayd. By Lord, he did it not, and therefore euill shoud you do, to put him to death. And as the two frendes woulde haue beene hanged ech one for another, he which had don the Homicide in dede, came and confessid there openly the facte, and addreddid hym selfe before the Justice, and sayde. By Lord, none of them both hath done the dede, and therfore punish not ye these Innocents, for I alone ought to beare the payne. Wherast the Justice greatly maruailed, and for the doubt whiche therein was great, the Justice tolde them all thare, and led them before the King. And when they had rehearsed to the King all the manner, after enquest therupon made, and that he knewe the trueth of it, graunted hys grace to the murker, and so all thare were deliuered. And the friend

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friend brought his frend to the house, and receyued him roystally, and after gaue to him bothe gold and syluer, and the Egyptian returned a gaine to his house. And when the Father hadde sayd, & rehearsed all this, his sonne sayde to hym. My Father I knowe now wel, that he whiche may get a good friend is well happy, and worth great labour as I suppose I shal find such a one.

The ii. Fable is of the commission of Money or Pecuny.

A Spaniard arived sometime in the Lande of Egypt. And because that he doubted to be robbed, within the Deserte of Arabie, hee purposed, and bethought in hymselfe, that it were wisely done to take hys money to some true manne, to keepe it vnto his returne again. And because that he hearde some say that within the Citty was a true man, he went anon to him, and tolke to hym hys siluer for to keepe it. And when he had done hys Uloyage, hee came againe to him, and demanded of him his Syluer, which answered him in thyss maner. My friend I ne wote who thou art, for I never salwe thee before that I wote of, and if thou sayest or speakest any more worse, I shall make thee to haue well beaten. Then was the Spaniarde sorowyd, and

full and wroth, and thereof he would haue made
a complaint to his neighbours as hee hyd. And
the neighbours sayd to hym. Certainly wee bee
greatly abashed of that yee sell to vs, for he is a-
mong vs all reputed and holden for a good man
and a true, and therefore returne againe to him
and in sweete words demand it of him, that hee
may render to thee thy gold againe, the whiche
thing he bid. And the olde man aunswere unto
him more sharply and more rigorously then hee
had done before, where wyth the Spaniard was
wonderfully wroth. And as he departed out of
the olde manns house, hee met wyth an old wo-
man, the which demanded of him the cause
of wherefore he was so troubled and heavy. And
to after that he had told to her the cause why, the
olde Woman layd unto hym: Take god cheere,
for if it be so as thou sayst, I shall gyue to the
counsell howe thou shalt recover thy Syluer.
And then he demanded of her how it might be
done. And she sayd to him: bring hether to mee
a man of thy country whom thou truwest, and
to be made sayre Chesses, and fill them all
with stones, and by thy felowes thou shalt cause
them to be borne into hys house, and to him they
shall say, that the Merchant of Spaine sent them
to him for to keepe safe, and when thy chesse
halbe within hys house, thou shalt goe and de-
mand of him thy Syluer, which thing he
wyd, and as the sayde Chesses were borne wyth
in

The Fables.

in hys house , the Spaniard went with them
that bare them , the which strangers sayde to
the olde man . My Lorde , these fourre Chestes
beene all ful of Gold, of Siluer, and of precious
stones, which we bring to you, as to the traest
man and faithfull that we knowe , soz to keepe
them surely, because that we feare & doubt the
Theenes which be in the desert . After þ which
word sayd, came he which the old woman hadde
counsaile, and demaunded of him hys Siluer,
and because that the olde man doubted that the
Spaniard would haue dysprayed him . Thou
art welcome, I maruaile howe thou tarkest so
long for to come, and incontinent he restored to
him his Siluer . And thus by the counsell of the
woman which he greatly thanked, he hadde hys
goods againe, and returned into his owne coun-
try .

The iii. Fable speaketh of the subtyll inuen-
tion of a sentence giuen vpon a darke
and obscure cause.

It befell some tyme that a good man a La-
bourer departed from lyfe to death , the
which Labourer leste nothinge to hym
Sonne, but onely an house , the whiche

Sonne

which sonne lived by the labour of his handes
poorely, this young man had a neighbour whiche
was much rich, which demaunded of the sayde
young man if he woulde sel his house. But hee
would not sell it, because that it was come to
him by inheritance, & by patrimony, where-
fore the riche man his neighbour conuerced,
and was ful ofte with hym for to deceyue hym,
but the yong man fled his company, as much as
he might, & when the rich man perceyued that
the young man fled his company, he bethought
him of a great deception & falsehood, & demau-
ded of the poore yong man, that he woulde leste
to him parte of his house for to delue and make
a seller, & which he woulde hold of him for yerely
rent, and the poore man let it to hym, and when
the seller was made. The riche man dyd bryng
in it tenne tunnes of Dyle, of the which the ffe
were ful of Dyle, and the other ffe were but
halfe ful, and let them make a great pitte in the
earth and did put the ffe tunnes, which were
halfe ful in it, and the other ffe above on them,
and then he shutte the doore of the seller, and
delivered the keye to the young poore man, and
prayed hym fraudulently to keepe wel his Dyle
but the poore young man, knewe not the malice
and falsehood of his neighbour, Wherefore he
was content to keepe the keye. And within a
whyle after as the Dyle became deare, the riche
man came to the poore man, and asked of hym

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his god , and the younge man tooke to hym the key. This riche man tolde to the Marchauntes his oyle, & warrantised eche funne all full . And when the Merchant measured the Oyle they founde but huse of the tennie funnes full, whereof the riche man demaunded of the pore young man restitution. And so to haue his house he made him so to come before the Judge, And so when the pore manne was come before the Judge. He demaunded tyme and space so to answe, for hym thoughte & scimed that he had kept wel his oyle, and the Judge gaue & graunted to hym day. And then went he to a Philosopher which was procurator of the pore people, & prayed hym so to charitie that he would gyue to hym god counsayle at his neede. And hee rehersed and tolde unto hym all his cause , and swore upon the holy Euangel that he tooke none of the rich mans oile. And then the Philosopher answered to him in this maner my sonne haue no feare for the truth may not sayle , and the next morrow after the Philosopher went with y por man into iudgement, the which Philosopher was constituted by the king so to giue the iuste sentence of it, and after that the cause had ben wel defended, and pleaded of both parties , the Phylosopher sayde, the same riche man is of god renoume and I suppose not that hee demaundeth more then he shoulde haue. And also I believe not that this pore man be maculed ne guyltie

of the blame which he putteth on him. But notwithstanding soz to knowes the trouth of it, I ordene and give sentence that the oyle pure & cleane of the v.tunnes which are ful to be measured and also the Leyes thereof, and after that the pure & cleane Oyle, of the v.tunnes whiche bene but halfe ful to be also measured with the Lye thereof, and that men looke if the lie of fine tunnes halfe ful be egall & like to the lye of the v.tunnes which ben full , and if it bee so that as much lye be founde within them vesselles which been but halfe full , as in the other, it shal then be sufficiently and ryghtwyse proved that none oyle hath been taken out of them but if there be founde as muche lyes in the one as in the other, the pore shalbe condemned and of this sentence the pore was content , and the trouth was knownen , wherefore the pore man went quite , and the rych was condemned, soz his great malice and falsohod was knownen and manifested , soz there is no sinne or myldeade done, but that once it shalbe knownen and manifested.

The fourth Fable maketh mention of
the sentence giuen vpon the
pecuny which was
founde.

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A Riche man sometime went by a Cyttie
and as he walked from one side to another,
fell from hym a great purse, wherein were a
thousande crownes, the whiche a pore manne
found and tooke them for to keepe to his wypse,
wheredof she was full gladde and sayde : than-
ked bee God of all his godhesse, whiche hee sen-
deth to vs, if he sendeth nowe the great summe
keepe it wel, and vpon the next morrowe after
the ryche man made to bee cryed through the
Cittie, that who so ever had founde a thousande
Crownes in a purse, he shall restitute and
bryng them to him agayne, and that he shoulde
haue for his rewarde an hundred of them. And
after that this pore man had hearde thys crye,
he ranne incontinent to his wife, & sayd to her.
My wif, that that we haue found must be ren-
dered, or yeelbed agayne, for it is better to haue
a hundred crownes without sinne, then a thou-
sand with sinne and wrongfully, and howe be it
that the woman would haue resisted, neverthe-
lesse in the ende shē was content. And thus the
pore man restored þ thousand crownes to the
rich man, and demandide of him his hundred
crownes, and the rich full of fruade or falsehode
sayd to the pore, thou rendrest not mee all my
golde whiche thou foundest. For of it I lacke
fourre hundred pieces of golde, and when thou
shalt render and bryng to me agayne the sayde
fourre hundred pieces of golde, thou shalt haue

of

tie of me the hundred Crownes, which I promis-
ed to thee. And then the pore man answered
to him, I have take and brought to thee, all that
I have founde, wherefore they fel into a great
difference or strife, in so much that þ cause was
brought before the King, to be decrete and
pleaded.

¶ Of the which the King made to be called be-
fore hym a great Philosopher which was pro-
curator of the powers. And when the cause
was betwix disputed. The Philosopher wooted
with pitie called to hym the pore man, and to
him said in this maner. Come hither my freinde
by thy saythe halfe thou restored all that god
which thou foundest in the purse, and the pore
man sayd to him, yea sir by my sayth, & then the
Philosopher said before þ assyssences. With thys
rych man is true and saythfull, and that it is
not to beleue that he shoulde demaunde more,
then he ought to be beleued. And on the other
part menne must beleue that this pore man is
of great renoume and knownen for a true man,
wherefore the Philosopher sayd to the Kinge,
þys I give by my sentence that thou take these
thousand crownes, and that an hundred of them
thou take ~~þ~~, the which hundred crownes thou
shalt deliuer thys pore man, which found them
& after wher he that hath lost them shalt come,
thou shalt restore them to him, and if it happen
that another person fynde the thousand & four

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Crownes they shalbe rendred & taken agayne
to the same good man whiche is here present.
Which sayth that he hath lost them. The whiche
sentence was much agreeable and pleasant to
all the company. And when the rych man sawe
that he was deceyued , he demandede Misericorde
corde and grace of the Kyng saying in thys ma-
ner . Sir this pore man that hath founde my
purse , truely he hath restored it to me all that
I ought to haue, but certaintely I woulde haue
deceyued him, wherefore I praye thee that thou
wilt haue pittie on me. And then the Kyng hadde
misericorde on hym , and the pore manne was
wel contented and payde, & all the malice of the
rich man was knowen and manifested.

The fift Fable is of the fayth of

three fellowes.

¶ It happeneth that the evill which is pro-
moted to other , comineth to him whiche pur-
cureth it, as appeareth by thre felowes of th-
whiche twoye were borgesses , and the thyrd
a labouer the whiche assembled them togythe-
for to goe to the holy Sepulture, these thre fel-
lowes made so great provision of flour to
make theyr pylgrimage in such wyse that it
was alchased and consumed. Except onely
to make one lofe. And when the borgess
had done. D

ayne alme the end of their floure they sayde togyther.
ente. If we find not the manner & captele to beguyple
nichie this villaine, because that he is a ryght great
nt to gallaunt we shal dye for hunger, wherefore we
awo must find the maner and fashion that we maye
seri haue the Loafe whiche shall be made of all our
ma- floure, & therfore they concluded togyther and
my sayde, when the Loafe shall be put in the ouen,
that we shal go and lay vs downe to sleepe & hee that
hauie shal dreame best, the Loafe shalbe hys. And bee-
thou cause that we both be subtyl and wise, hee shalbe
adde not nowe dreame as wel as we shal, wherefore
was the the Loafe shalbe ours, whereof all they thre
were wel content and all began to sleepe. But
when the Labourer knewe and perceyued all
theyr false, and saw that his two fellowes were
a sleepe, he went & drie the Lofe out of the ouen
and eate it, & after he farned to be a sleepe, and
then one of þ Burgesses rose vp, and sayd to his
fellowes, I haue dreamed a wonderfull dreame,
for two Aungelles haue taken and boorne mee
with great Joye before the demine maiestie.
And the other Burgess his fellowe awoke and
said. Thy dreame is wonderfull. But I suppose
that myne is fayrer then thine is. For I haue
dreameid that two Aungelles dretene mee on
harde grounde so to leade me into hell, and after
they did dw awake the Villain which as dread-
ful sayde, who is there and they answered wic
he thy fellowes.

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And he sayd to them hōwe be ye so sone retur-
ned, we departed not yet frō hence. And he sayd
to them , by my sayth I haue dreamed that the
Aungels had lead one of you into paradise or
heauen, and the other into hell . Wherefore I
suppose that ye should never haue come agayne.
and therefore I arose me frō sleepe, and because
I was hungry I went and drie out of the ouen
the lofe and eate it, for oft it happeneth that he
which supposeth to beguile some other, is hym-
selfe beguiled.

The vi. Fable is of the Labourer and of the Nightingale.

Sometime there was a Labourer whiche
hadde a gardynne well pleasant and
much delicious : into the which he ofte
went for to take his disport and pleasure, and
one day at even when he was wearie, and had
trauailed sore, for to take his recreation he en-
tered to his garden , and set him selfe downe un-
der a tre, where he heard the song of the Nygh-
tingale . And for the great pleasure and Joye
which he tooke thereto, he sought and so at the
last he found the meanes for to take the Nygh-
tingale , to the ende that greater Joye and
pleasaunce he might haue of her . And when
the Nightingale was taken , he demanded
of the Labourer, wherefore haſt thou taken so

great

great Payne to take me , for wel thou knowest thou maiest not haue great profit . And the Labourer answered thus to the Nightingale . For to heare the song of th̄e I haue taken thee . And the Nightingale answered . Certaynely in wayne thou hast laboured , for no god I wil sing while that I am in prison . And then the Labourer answered . If thou singest not wel I shall eate thee . And then y Nightingale sayd to hym , If thou put me within a potte for to be sodden , little meate shalt thou make of my body . And if thou settell me to be rosted , lesse meate shall then be made of me . And therefore boyled ne rosted thou shalt not fil thy great belly of me , but if thou let me slie , I shall doo too thee great god and profit . For th̄e doctrines I shall teach thee which thou shalt loue better then th̄e fat kine . And then the Laborer let the Nightingale slye . And when he was out of his hands , and that he was vpon the treē , he said to the laborer in thys maner . My frind I haue promised to thee , that ḡ shal gyue to thee th̄e doctrines , whereof the frste is this , that thou beleue nothing that is impossible , the second is , that thou keepe well that is thine . And the third is , that thou take no sorow for things lost , whiche may not bee recovered . And soone after the Nightingale began to singe , and in his song sayde thus . Blessed be GOD , which hath delivered me out of the hands of this villayn or choile , which hath not knownen

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knowen selfe , ne touched the precious Dyamonde, which I haue within my belly, for if he had founde it he had been ryght rych and from his handes I had not escaped. And then the Labourer which heard his song , beganne to com- plaine and to make great sorrow, and after sayd I am wel vnhappye that I haue losse so fayre a treasure which I had woone and I haue losse it. And the Ryghtingale sayde then to the churle, Now know I wel that thou art a foole for thou takest sorowe of that whereof thou shouldeste haue none , and sone thou hast forgotten my doctrine because thou wernesst that within my belly shoulde be a precious stome more of weight then I am, and I tolde and taught to thee that thou shouldest never beleue that thing whiche is impossible, and if that stome were thine , why hast thou lost it, and if thou hast losse it & mayest not recover it , why takest thou sorowe for it. And therefore it is folly to chastice or to teache a foole which never beleueth the learnyng and doctrine which is given to hym.

The vii. Fable is of the Rethorician and of the crokebacked.

A Philosopher sayde once to his sonne tha when hee were fall by fortune into some damage or peryll , The sooner that he might be shoulede deliuer hym of it , to the end

that afterwarde he shoulde no more bee vexed,
ne grueued of it. As it appeareth by this Fable.
Of a Rethorique manne or of his fayre speaker
which once demaunded of a Kyng , that of all
them which shoulde enter into the Cittye ha-
ving some kynde of faulte in theyr bodyes , as
crooked or counterfaited he might haue and take
of thē at the entrie of the gate a peny, the which
demaund the King graunted to him , and made
his letters to be sealed and written vnder hys
signet . And thus he kept hym stil at the gate ,
And of every lame , scabbed and of suche that
hadde any countersaytoore on theyr bodyes he
tooke a penny . It happeneth on a daye, that
a crookebacked and a counterfayted manne.
woulde haue entred within the Cittye with-
out gyneyng anye pennye . And bethought
him selfe that hee shoulde take and put on
hym a fayre mantell , and thus arrayed he
came to the gate . And then when the Porter
 behelde hym , he perceyued that hee was go-
gleyed and sayde to hym : paye mee of my due,
sye , and the goglēyd woulde paye nought,
therefore hee tooke from hym his mantell , and
then hee sawe that hee was crookebacked and
sayde to hym , thou wouldest not before paye
a penye, but nowe thou shalt haue knayne , and
while that they striued together the batte and
the bonet fel from his head to the earth, and the
Porter which sawe his scabbed heade sayde

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to him, nowe shalt thou paye thre pence to me,
And then the Porter yet agayne set hys handes
on him that felte that his body was all scabbed,
and as they were thus wrestling together , the
crooke backed fel to the ground , and hurt hym
selfe sore vpon the legge. And then the Porter
sayde to him , now shalt thou pay five pence for
thy body is all counterseyted , wherefore thou
shalt leauie here thy mantell, and if thou haddest
payd a peny, thou haddest gone on thy waye free
and quite . Wherefore he is wise that payeth
that he ought of right to paye , to the ende that
thereof come not to him great damage.

The viii. fable maketh mention of a Disciple and of the Sheepe.

A Disciple was sometyme, the which tooke
his pleasure to rehearse and tell many fa-
bles . The which prayed his master that
he would rehearse vnto him a longe fable . To
whom the maister aunswere: kepe and be-
ware well that it hap not to vs , as it appeareth
or sheweth by this present fable . Of a King and
of his Fabulator and his Disciple . In a tyme
it happened to a king, that his Fabulator and
Disciple sayde to his Master. I pray thee to tell
me howe it beseil . And then the Maister sayde

to his Disciple or Fabulator. There was some
time a king which had a Fabulator, the whiche
rehearsed to him at every time that he woulde
sleepe, five fables for to reioyce the kyng , and
for to make him fall a sleepe . But it befell then
upon a day, that the King was much sorrowfull
and hearie , that in no wise he could fal a sleepe.
And after that the sayde Fabulator had tolde
and rehearsed his five fables, the King desired
to heare more . And then the sayde Fabulator
rehearsed to hym thre fables well shorte. And
then the King said to him that hee would heare
me more longer, and then shall I loue well to
sleepe . And the Fabulator then rehearsed to
him such a fable as here shalbe shewed . Of a
witch man which went to a market or fayre for
to bye sheepe, the which man bought a thousand
sheepe . And as he was returning fro the fayre,
he came to a riuier, and because of the great wa-
ter he coulde not passe ouer the bridge . Never-
thelesse he went so long to and fro on the riuege
of the sayde ryuer , that at the last he founde a
narowe way upon the which might passe scant
ough thre sheepe at once: and thus he passed
and had them ouer one after an other. And hy-
berto rehearsed of this fable, the Fabulator
tell a sleepe at once . And anone after the kyng
wokе the Fabulator, and said to him in thy
maner. I pray thee that thou wilt make an ende
of thy fable , and the Fabulator answered so
hynt

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hym in this maner. By the riner is great an
the sheepe are little, wherefore let the Spar-
chaunt doo passe ouer his sheepe, and after
thal make an ende of my fable, and then was
the king wel appeased and pacified, and ther-
fore be thou content of that I haue rebearele
vnto theſe, for there is folke so ſuperſticious
capare, that they may not be contented with
ſelue wordes.

The ix. Fable is of the Wolfe, and of the Fox, and of the Cheeſe.

Sometime was a Labourer whiche b-
neathes myght gouerne and leade hy-
Dren, because that they smote wi-
theyz ſete, wherefore the Labourer ſayde to
them, I pray to God that the Woolfe may
eate and devoure you all. The whiche wordes
the Woolfe heard, wherefore he hyd him ſel-
nere, and then came for to eate them, and
when the nyght was come, the Labourer b-
ounde his Dren and lette them goe into hy
house. And when the Woolfe ſaw them
comming to himwarde, he ſayde. O thou La-
bourer many times on the daye thou dyddes
gyue to me thy Dren, and therfore holde thy
promyſe to mee, and the Labourer ſayde to the
Woolfe, I promiſed to theſe naught at all, in th-

presen-

presence of whō I am obliged or bound. I swore
neyther to pay thee, and the Wolfe saide I shall
not let thee goe, without that thou holde to me
that, that thou promisedst & gauest to me, and as
they had so great strife and disencion togyther,
they remitted the cause to be executed & pleaded
before the Judge, & as they wer leking a Judge
they met with the Fore, to whom they counted
all their difference, and strife, then sayde the
Fore vnto them . I shal give on your cause or
ple a god sentence. But I must speak to each of
both apart or alone, and they were content and
the Fore went to the labourer , thou shalt gyue
to me a god hen, and another to my wife , and
I shall make it so that thou with all thine oren
shalt freely goe vnto thine house, wherefore the
labourer was wel content, and after the Fore
sayd to the Wolfe I haue wel labored & wrought
for thee, for the laborer shal give vnto thee ther-
fore a great cheese, & let him goe home with bys
Dren, & the Wolfe was wel content . And after
the For said to the Wolfe. Come thou with me
and I shal lead thee where as the cheese is . And
then he led him to and fro, here and there, vnto
the time that the Moone did shine full brightly,
and when they came to a wel, the Fore lept vpon
it, and shewed vnto the Wolfe the shadowe of
the Moone , which reluced in the Well , and
sayd to him, looke now gossip howe that cheese
is faire great and broad, hic thee nowe and goe
downe

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downe and take the sayze chæse, and the woolsayd to the fox, thou must be y first of both tha shal goe downe, and if thou mayest not bring i with thee because of his greatnes, I then shall goe downe for to helpe thee, and the fore was content because that there was two buckets o the which one came downeward, and the other upward, and the fox entred into one of the buckets and went downe into the well, and when he was downe he sayd. Gossyp come byther and helpe for the chæse is so great that I maye no beare it, and then the wolfe was afraid that the fox shold eate it, and the wolfe entred into the other bucket, and as faste as the wolfe went downeward, the fox came upward. And when the wolfe sawe the fox comynge, he sayd to hym. My gossyp ye go hence. Thou sahest true said the fox, so; thus it is of the world, for one commeth downe, the other goeth upwarde: and thus the fox went & left the wolfe within the well, and thus the wolfe lost both the open and the chæse. Wherefore it is not good to leaue that which is certayne, for to take that which is vncertayne. For many one ben thereof deceipted by the false hood and deceipton of the aduocates and of the Judges.

The x. Fable is of the Husband, the Mother, and the Wife.

Some

Sometyme was a Merchaunt which maryed him to a young woman, the which hadde her mother yet aliue. It happened that this Merchaunt went once into a far Country soz to buy some ware. And as he was going, he betwike his wife to her mother soz to keepe & rule her honest lyfe till he came againe. Hys wyfe then by the consenting and will of her mother, enamoured herselfe on a fayre young man, which furnished her to appoint meate. And as they thre made good cheere the husband came againe fro þ fayre, and knocked at the doore, wherof they were abashed. Then said the old mother thus to the, haue no feare but doo as I shall tell you, and care not, and then she layde to the young man, holde thys sword and go to the gate, & beware that thou say no word to him, but let me doo, and as þ husband would hane entred into his house, & þ he sawe þ young man holding a naked sword in his hande he was greatly afraide, & then the mother said to him, my sonne thou art right welcome. Be not afraide of this man, soz thre ranne after him soz to haue slaine him, and by aduenture he founde the gate open, and this is the cause why he came hether soz to saue his lyfe, and then the husband layd to them, yee haue well dōne, and I can you great thanks, and thus the young amorous wet his way surely by the subtily of the Mother, and of his wife, to the which trust thy selfe not and thou shalt doo as sage.

The xi. fable is of the old harlot or baude,
Anoble manne was sometime which hadde a
wyfe much chast, and was wonderful faire
Thys noble man woulde haue gone on pyl-
grimage to ROME, and left hys wyfe at home be-
cause that he knew her for a chast and god woman.
It hapned on a day as she went into the
towne, a fayre young man was espyzed of her
loue, and toke on him hardnes & required her of
loue, and promised to her many great gifts. But
she was good, and had leuer dye then to consent
thereto, wherfore þe yong man died almost for so-
row, to the which fellow came an olde woman,
which demanded of him the cause of his sicknes,
and þe yong man manifested or discouered vnto
her al his courage & hart, asking helpe & counsail
of her. And the olde woman wily and malicious,
sayd to him. We thou glad and ioyous and take
good courage, for well I shal do and bring about
thy feate, in so much that thou shalt haue thy
will fulfilled. And after this the olde baude went
to her house, & made a little cat which she had at
home to fast threé dayes one after another, and
after she toke some bread with a little quantity
of Mustard vpon it, and gane it vnto this young
cat for to eate it, and whē þe cat smelld it she be-
gan to wepe and cry, & the old woman or baude
went vnto the house of the sayd yong woman, &
bare her little Catte with her. The which good
and yong woman received and welcommid her
much

much honestly, because that all the worlde helde
her for a holy woman, as they were talkinge
together, the yong woman had pitty on the Cat
which wept, and demanded of that olde woman
what the Cat ayled, and the olde woman sayde
to her. Ha my faire daughter & my faire freende
renew not my sorrow, and saying these wordes
she began to weape and sayd. My freende for no
good I wyll tell thee the cause why my Cat wee-
peth. And then the young woman said to her.
My god mother, I pray you that you will tell
me the cause why and wherefore your cat wee-
peth, and the olde woman said to her. My freend
I will well if thou wylt sweare that thou shalt
never reherse it to no body. To the which pro-
mise the god and true young woman accorded
herselue, supposing that it had beene all good, and
sayd I will well. And then the old woman sayd
to her in this maner. My freend this same Catt
which thou seest yonder was my daughter, the
which was wonderfull sayre, gracious, and
chaste, which a young man loued much, and was
much espyzed of her loue, and because she refu-
sed him he dyed for her loue, wherfore the Gods
having pitty on him, hath tourned my daugh-
ter to this Catte, and the young woman which
supposed that the olde woman had sayde trueth,
sayd to her in this manner, Alas my faire mo-
ther, I ne wote what I shal do, for such case may
wel hap to me. For in this towne is a yong ma-

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which dyeth almost for the loue of me. But for
loue of my husbande to whome I ought to keepe
chastity I haue not graunted him : neuerthe-
lesse I shall do that that ȳ shalt counsayle to me
and thē the old womā said to her: My frend haue
thou pittyē vpon hym as soone as thou mayest,
so that it besall not to thee as it did to my daugh-
ter. The yong woman then answered to her &
sayde, yf bee reuyze any more I hal accorde
me with him, and if he require me no more, yet
shall I profer me to him, & to the ende that I of-
fend not the Gods, I shall do and accomplish it
as soone as I may. The olde woman then tooke
leauē of her & went sorly with to the young man
and to hym she rehearsed & told all these things
whereof hys hart was filled wyth ioy, the which
anon went towarde the young woman, & wyth
her he filled his wyl, and thus ye may know the
euils which be done by baudes and olde harlots.
That I would to God that they were all bren̄t

The xii. Fable is of the blynde man
and hys wyfe.

There was sometime a blynde manne whych
hadde a sayze wyfe, of the whych bee was
much telious, he kept her so that she myght
goe no where, for euer he had her by the hande
And after that shēe was enamoured of a gentle
fellow, they could not find the manner ne place
to fulfill theyz wyll, but notwithstanding the
woman which was subtil and ingenious, coun-
sayled

sayled to her freende that he shoulde come to her house, & þ he should enter into the gardeine and that there he shoulde climbe vpon a trē, & he dyd as she bad him, and when they had made theyr enterprise, the woman came agayne into her house and sayde to her husbande. My freende I pray you that ye wyll goe into our gardeine so to disport vs a while there, of the which prayer, the blind man was content, & sayd to hys wyfe, well my god freende, I wyll well let vs goe thereto, and as they were vnder þ Peartrē, she sayd to her husband, My freende I pray to thee let me goe vpon the trē, and I shall gather for vs both some fayre peares, wel my freende sayd the blind man I will well and grant thereto, & when she was vpon þ trē, the yong mā began to shake the Peretree at one side and the young woman on the other side, and as the blinde man heard the Peretree shake thus hard, and þ noyse they made, he sayde to them. Ha cuill woman, how be it that I see not neuertheles I feele and understande it well. But I pray to the Gods þ they vouchsafe to send to me my sight agayne, and as soone as he had made this prayer I uppiter rendred to him his sight agayne, and when he saw that pagent vpon the trē, he sayd to hys wyfe. Ha vnhappy woman I shall neuer haue no ioy with thee, and because that the young woman was ready in spache and malicious she answered forthwith to her husband. My freende

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thou art well beholding and bound to me for be-
cause the loue of thy Gods haue restored to thee
thy sight, whereof I thanke all the Gods which
haue heard my prayer, for I desired much that
thou mightest see mee, I ceased never day ne-
night to pray them they would render to thee
thy sight, wherfore the Goddes Venus visibly
shewed herselfe to me and said, yf I would doo
some pleasure to the sayd young man, she would
restore to thee thy sight, & thus I am cause of it,
and then the god mā said to her. My right deere
wife and god freend, I cry you mercy, & thanke
you greatly, for right yee haue & I great wrong.

The xiii. fable is of the Tayler, of a Kyng
and of his seruants.

MEN ought not to dw vnto other that which
he would not that it were done to him, as it
appeareth by this present fable of a king which
had a Taylor, which was as god a workman
of his craft as any was at that time in all the
world, the which Taylor hadde with him many
god seruantes, whereof the one was callid Me-
dius, which surmounted all the other in shaping
or in sewing, wherfore the King commaunded
vnto his Stewarde that the sayd Tailers shold
fare well and of the best meates, and delicious
drinke. It hapned on a day that the Master
Steward gaue to them right god and delicious
meat in the which was some honey, and because
that Medius was not at the same Feaste, the
Steward

Steward said to the other that they shold kepe
some for him of their meat, and then the master
Tayler aunswered, he must none haue, for if he
were here he wold not eate of it, for he never
eate hony, & as they had done Medius came and
demaunded of hys fellowes, why kept you no
part of this meat for me, & the stewarde answere-
red & said to him, because that thy master said to
me y thou eate never no hony, & therfore no part
of the meate was kept for thee, and Medius then
answered never one word, but began to thinke
how he might pay his master, & on a day as Me-
dins was alone, the steward demaunded of him
if he knew no man that could worke aswell as
his Master, & Medius said nay, & y it was great
damage of a sicknes y he had, and y steward de-
maunded what sicknes it was, and the Medius
answered to him, my lord whē he is entred into
his fransy or wodnes, there cometh vpō him a
rage, & how shal I know it said the steward, cer-
tenly my lord said Medius when ye shal see that
he shall sit at his worke, & that he shal looke here
& there & shal smite vpon his bord with his fiste,
then may ye know y his sicknes comineth vpon
him. And then without ye take him & bind him,
& also beate him well, he shall doe great harme &
damage. And the steward said to him. Care not
therfore my frend. For well I shall beware my
selfe of him. And the morning next following,
the steward came for to see the tailers, and whē

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Medius which knew well the cause of this coming tooke away secretly his masters sheres & hid them, & anone his maister began for to looke after them, & loked & serched al about here and there & began to smite hys fist vpon the worde, and then the Master steward began to looke on his maners, & sodenly made him to be taken and helde by his seruaunts, and after made him to be bound and well beaten. Then was the Mayster Taylour all abashed, and demaunded of them. My Lorde wherefore do you beate me so outrageously, what offence haue I done, wherefore must I be bound and thus beaten? and then the steward sayd to him in this maner. Because that Medius tolde mee that thou art frantike, and if thou bee not well beate thou wouldest do great harme and damage, and the maister came to his seruaunt Medius and rigorously sayde to him. Ha ha euill boy filled with euill wordes, when sawest thou me madde. And hys seruaunt proudly answered to him. My Mayster, when diddest thou see that I eate no honey, & therefore I threw to thee one bone for an other, and þ Maister steward and all his seruauntes began them to laugh, and said all that hee had well done. And therefore men ought not to do to any other that thing which they would not that men dyd to them.

Heere finisheth the Fables
of Alfonce.

Heere

HEERE FOLOVVETH THE FA- bles of Poge the Florentine.

The first Fable is of the subtily of the woman
for to deceiue her husbande.

The cautelty or falleade of the Woman is a wonder maruaillous, as it appeareth by thys Fable of a Marchaunt which was wedded of newe to a fayre young Woman, the whiche Merchant went ouer y sea to buy and sell & for to get somewhat for to lyue honestly, & because that he taryed too long, hys wyfe supposed that he was dead, and therefore she enamoured her selfe on another man that dyd her muche good. For he caused to make & builde vp hys house of newe, the which had great neede of reparation and also he gaue to her all new utensils to keepe a housholde, and within a long time after the departing of the Merchaunt, hee came agayne to his house, which he saw builded, & saw dishes pottes, pannes and such other housholde wherefore he demaunded of hys wyfe holwe & in what maner she had found the fashion and the meane for to haue repayred so honestly his house, and she answered that it was by the grace of God. and he answered. Blessed be God of it, and whe he was within the Chamber he saw the bedde ritchly covered, and the walles well hanged, and demaunded of his wyfe as he had dowe be-
fore,

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fore, and she aunswere him in like manner as
she did before, & therfore she thanked God as hee
had done before, and as he was set him at hys
dinner, there was brought before him unto hys
wife a childe of thre yeres of age or there about
wherfore he demaunded of his wife. By freend
to whom belongeth this fayre childe. And shee
answering my freend, the holy Ghost of his grace
hath sent it to me. Then aunswere the Mers-
chant to hys wyfe in thys manner. I render
not grace ne thankes to the holy ghost of thys
for he hath taken too much payne and laboure,
for to haue made vpon mine owne work, and I
will that, in no maner wise hee medle no more
therewith, for such things belongeth to mee for
to do it, and not to the holy ghost.

The ii. fable is of the woman and
of the Hypocrite.

The generation or birth of the Hypocrite is
much damnable and euill. As it appeareth
by thys Fable, and as Poge reherseth to vs
which saith that sometime hee founde hymselfe
in a god felowshyppe, where he hearde a Fable
which was there rehersed, as y tenor foloweth,
and the sayd Poge sayd, that of all the godes of
the wrold, the Hypocrites, beene possessors. For
how be it that an Hypocrite hath sometime wyl
to helpe a poore man and indigent. Neverthe-
lesse he hath a condition within himselfe, that is
for to wytt, that he shold rather see a manne at
poynt

at poynt of death, then for to saue hys lyfe of
an halspeny, and this presumption is called
Hypocrisse, as yee shall hereafter heare by the
fable following, the which saith that one being
in the felowshyp of Poge, rehearsed that some-
time the custome of all the pore was, that they
wenſ before the folkes dores without saying
any word. It hapned then that time that a pore
manne much sayre and of gwd life, went to
searche hys life from one dore to an other, and
vpon a day among other, he went and sette him
ſelſe vpon a great ſtone before the dore of a wi-
dowe, which widdowe was accuſtomed to gyue
him euer ſomewhat. And when the god womā
knew that he was at her dore, ſhee did to bryng
him his portion as ſhee was accuſtomed for to
do, and as ſhee gaue to him the meate, ſhe looked
on him, and ſeeing him ſo sayre and well made
of body, ſhe then fulled of carnall concupiſcence,
and brenning in the fire of loue, required and in-
ſtantly prayed him that he woulde returne the-
ther within thre dayes, and promyſed to hym
that ſhe woulde giue him a right god dynner,
and the pore ſaid to her that he ſhould do ſo, and
when he came againe, he ſet himſelſe as before
at the dore of the wyddowes house, which the
woman knew wel when he ſhould come, wher-
fore ſhe came to the Gate and ſayd, come within
gud man for we ſhal dine together, which pray-
er the pore manne aſſented & entred within the
house

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house, which widowe gave to him god meate & god drinke. And when they had wel dyned the sayd wydow praysed the god man strongly, and after she kyssed hym, requiring hym þ she might hane the copy of hys love, and then the pore man al ashamed & virginous knowinge her thought & her wyl, answered thus to her. Certely my god lady I dare not, but neuertheles he would faine haue done it. And the widow al embrased with loue beseeched and prayed hym more and more. And when the pore man saw that he might not excuse himselfe, he said to the widow in this manner. By frenð, sith that thou desirest it so to do so much and so great an euill. I take God to my witnesse that thou art causer of it, for I am not consenting to the fault or dede, but saying these words consented to her wyl.

The iii. Fable is of the young woman
which accused her husbande of
culpe or blame.

P. Dge Florentine sayth, that sometime there was a man named Nerus de pacis, which of hys age was among the Florentines right sage and wise. This Nerus had a sayre daughter the which he maried to a faire young man & a rych, and of god parentage or kinred, þ which young man the next day after the feast of the wedding did lead her into hys Castle a little way without the city of Florence. And within few daies after this yong man brought his wyfe again into

Florence

Florence vnto the house of her Father Perus. The which made them a feast, as it was accustomed to do all that time, in some place, eyght dayes after the wedding. When þ newe maried woman was come againe to her fathers house, she made not over good chare, but ever shee looked downward to the earth, as trist, thoughtfull and melancholious. And when her mother percelued and saw her daughter so sorrowful and of mourning countenaunce, shee called her into a wardrobe, where as no body was but they two, and asked of her sorrow, saying: how fare ye my daughter? what want ye? haue ye not all things comming to you after your desire and pleasure, wherfore take ye so great thought and melancholy. And then the daughter weeping full tenderly said to her mother in this manner. Alas my mother, yee haue not maryed me to a Man, for of such thing as a man ought to haue he hath never a deale, saue onely a little parte of that thing for the which weddng is made. And then the mother right sorrowful and wrothe of this evill fortune went to her husband Perus & tolde to him the euil auenture and hap of their daughter, whereof he was greatly wroth & sore troubled. And soone after this fortune was divulged manifested and knowne among all the lynage of Perus, wherof they were all sorrowfull and greatly abashed, how this fayre man to whome God hath lent so many god vertues & that had

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so many gifts of grace, as in beauty, riches; and good renoune, and that he was indigent or faul-
tie of the thing wherfore mariage is made. Ne-
uertheles, the tables were set & couered & when
time of dinner came, þ young man came into the
house of Perus with his frendes & parents, and
incontinent they set them all at the table, some
with heuy & sorrowfull hart, and the other wyth
great ioy and pleasure. And when the yong man
saw that all his frends made good cheere, & that
all þ parentes of his wyfe were heauy & melan-
cholus he praid & besought them þ they would
tel him the cause of their heatunes & sorowe, but
none of them all answered. Neuerthelesse hee
prayed and besought them yet again, & then one
of them ful of sorrow and moze lyberall then all
the other said thus to him. Certainly my faire
sonne, thy wife hath tolde to vs, that thou art no
man perfectly. For the which words the man
began to laugh, and said with an high voice that
all that were there myght understand what hee
sayd. My Lords and my frends make gud cheere
for the cause of your sorow shal sone be appeased
& then he being clothed with a short gowne un-
tied his hosen, and tooke his member with hys
hand, which was great & much sufficient vpon
the Table, so that all the felowshyp myght see it.
Wherof all the fellowship was glad and ioy-
full, whereof some of the men desired to haue as
much, and many of the women wylched to they-
husbands

husbands such an instrument. And then some
of the frends & parents of Perus daughter wēt
toward her and sayd to her, that she had dwone
great wrong to complaine of her busbande, for
he had wherewith she might well be contented,
and blamed her greatly of her folly. To whom
she answered. By frēnds, why blame yee mee?
I complaine not without a cause. For our Ass
which is a bruite beast hath well a member as
great as mine arme, & my husband wō is a man,
his member is vnnethes halfe so great, where-
fore the simple and yong damosell wende that
men should hane it as great and greater then
Asses. Therfore it is oft sayd, that much lacketh
he of that, that a fōle thinketh or weneth.

The fourth Fable is of hunting
and hawking.

PEoge a Florentine rehearseth to vs how once
he went in felowshyppe wher men speake
of the superfine cure of them which governe the
dogs and haukes, whereof a Millanois named
Paulus began to laugh, and laughing requyzed
of Poge y he would rehearse some Fable of the
said haukes, and for loue of all the felowshyppe,
he sayd in this manner. Sometime there was a
mediciner which was a Millanoyes. This medi-
cine healed soles of all manner of felyc, and
holwe and in what manner he did heale them I
hall tell you. This Leche hadde within hys
house

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house a great gardcine, and in the middest of it
was a deepe and a broade pitte, which was ful
of stinking and infect water. And within the
sayd pytte the sayd medicine put the fooles after
the quantity of their foolishnes, some vnto the
knees & other vnto the belly. And there he bound
them fast to a post, but none he put deeper then
vnto the stomacke, for doubt of farther inconve-
nience. It happened then that among other,
was one brought to him whiche he did put into
the sayd water to the thighes. And when he had
beene by the spacie of xv. dayes within þ said wa-
ter, he began to be peaceable and had his wytte
againe, and for that he might take some disporte
and consolation, he requyzed hys keeper that he
myght walke about the garden, promising not
to depart thereout. And then the keeper þ kept
hym, vnbound hym from the stake, and had hym
out of the water. And when he had been many
dayes out of the pytte, hee went well vnto the
Gate of the gardeyn but hee durst not goe out
least he should be put agayne wythin the sayde
pytte. And on a tyme he went about vnto the
Gate, and as he looked all about, he saws a sayd
young man on horsebacke, whiche bare a Spar-
hawk on hys fiste, and hadde with him two
fayre Spanyels, wherof the foole was all aba-
shed, and indeede as because of noueltye, hee cal-
led the sayd young man. And after hee sayde
to hym beningly. My frende I pray thee tha-

thou

thou wylt tell me what is that wher vpon thou art set, And then the young sonne sayde to hym that it was a horse, which profited hym to chace & beare hym wher he woulde, & after he demaunded of hym, And what is that whiche thou berest on thy fist, and whereto is it good, and the young man answered to him. It is a Sparhawk, which is good to take Partriches and Quailes . And yet againe the Ffole demaunded of hym . My freind what are those that folow thee, and wher to be they good . And the young man aunswere to hym, they be Dogs, which be good to searche & finde Partriches and Quailes , and when they haue rayzed them my Sparhawk takes them, wherof procedeth to me great solace and pleasure, & the Ffole demaunded agayne. To your aduice y taking that ye doe by the in the whole yeere, how much is it, shall it beare to thee great profit, and the young man sayde to him , fours or five crownes or therabout, And no more sayd the ffole , and to your aduice howe much shall they dispend in a yeere, and the young man aunswere xl or l crownes, and when y ffole hearde these wordes, he said againe to the yong man. O my freind I pray thee y sone then wylt departe frō hence, for if our Visition come he shall put thee within the same pit, because that thou art a ffole, I was put in it vnto the thighes , but therein he shold thee put vnto the chynne , for thou doest the greatest folly that euer I hearde

R.i.

speake

The Fables

Speake of, and therefore studye of hunting & hauking is a slothfull cure , and none ought to do it without he were much riche , & a man of lueli-hode, and yet it ought not to be done full ofte, sometime for to take disporte, and solace, and to drine away melancholy.

The v. Fable is of the recitation and of some Monsters,

P^Dge of Florence reciteth howe in his tyme one named Hugh , prince of the Medicines, which salwe a Cat that had two heades , and his legges before and behinde were double, as they had been ioyned altogether, as manye folke saue. Item about the marches of Italy within a medow was sometime a Cowe, þ which Cowe made and delinered her of a Serpent of wonder, & right maruailous greatnes, right hidious and fearefull , for first he had the heade greater then the head of a calfe. Secondly he had a necke of the length of an Ase , and his bodye made after the likenesse of a Dogge , & hys tayle was wonderous thicke & long , without comparison of any other. And when the Cowe saue that shee had made such a byrth, and þ within her bellye she had borne so horribile a beastie , shee was all feareful, & lift her selfe vp, and supposed to haue fledde awaye , but the Serpent with his longe tayle enlased her two hynder legges, & the serpent

pent then beganne to sucke the Cow, and did so
muche and sucked so long , syll that he founde
some milke. And when the Cowe might escape
from him, she fled vnto þ other, & incontinent hir
pappes, and hir hinder legs & all that þ serpent
touched was all blacke a great space of tyme.
And sone after the sayd cowe made a fayze calfe
the which maruaile was auouched , and sayde
to the sayde Doge he being at Farrare, and yet
agayne sone after that there was found within
a great riuier a monster maryne or of the Sea,
of the fourme or likekenesse whiche followeth.
First he had from the nauell upwarde the simi-
litude or likenesse of a manne, and from the na-
uell downewarde lyke the fourme or makyng
of a fishe, the which parte was tunnille that is
to understande double . Secondlye he hadde a
great beard, & he hadde two great hornes , aboue
his eares . Also he hadde great pappes and a won-
derful great & horrible mouth and his handes
reached vnto his entrayles or bowelles , and at
both his elbowes he hadde winges ryght broade
and great of fishes mailes, wherewith he swim-
med and onely he hadde but the head out of the
water . It happened then as a many women
bucked and walshed at the porche or bauen of
the sayd Kyuer , that this horrible and dreade-
full beast for default of meate, came swimming
toward the same women . Of the whiche he
tooke one by the hande , and supposed to haue

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drawen her into the water, but she was stronge
and well aduised, and resisted agaynsse the sayde
Monster, and shē defended her selfe shē began
to crye with an high voyce, helpe, helpe, to the
whiche came running ffeue women whiche by
drawing and hurling of stones slewe the sayde
Monster. For he was come to farre within the
sand, wherefore he might not retourne in the
deepe water, and after when he rendred his spi-
rite, he made a right little crye saying y hee was
so disformed and so much cruell, for hee was
of great Corpulence more then any mannes
body. And yet sayth Poge in this maner, that
he being at Farrare he sawe the sayde Monster
and sayd yet that the yong chylde were custo-
med for to goe bath and washe them within the
sayd river, but they came not all agayne, wher-
fore the women washed ne bouched no more
there, they clothes at the sayde porche. For the
folke presumed and supposed that the Monster
killed the yong chylde which were drowned.
Item also within a little while after it befell
about the marches of Italye that a chylde of
fourme humaine, which had two heades & two
visages, beholding one vpon the other, and the
armes of each other embrased the body þ which
body frō the nauell upward was ioyned, saue
the two heades, & frō the nauel downeward the
limbes were al seperated one frō other in suche
wise that þ limbes of generation were shewed
manifestly.

manifestly. Of the which childe tidinges came
vnto the person of Poge of Rome.

The vi. Fable is of the persone,
of the Dogge, and of the
Bishop.

Sinner doth and causeth all thing to bee doone,
vnto the halowing agayne of a place whiche
is prophane or interdict. As ye shall nowe
heare by this present fable of a priest dwellyng
in the countrey whiche sometime had a Dogge
which he loued well , the whiche Priestesse was
much riche . The sayde Dogge by procelle of
time dyed , & when he was dead he enterred and
baryed it in the Churcheyard , for cause of the
great loue whiche he loued him . It hapned then
on a day his Bishop knewe it by the adverte-
ment of some other , wherefore he sent for the
said priest and supposed to haue of him a great
summe of Golde , or els he shold make hym to
be straightly punished , & that he wrote a letter
to the sayde priestesse , of whiche the tenour contay-
ned onely that he shold come and speake with
him , and when the priest had reade the letter ,
he understande well al the rase , and preposed or
thoughte in his courage that hee woulde haue
of him some sinner , for hee knewe well enough
the condicione of his Bishop , and forthwith hee
tooke his bryuyar & an C. crownes with hym &

The Fables

I went sor to speake with the prelate, and when he came before him , the prelate beganne to remember and to shewe to hym the entynkyng of his misdeede. And to him aunswere the prioste which was right wise, saying in this maner . O my ryght reverend father, if ye knewe the soneraygne prudence of whiche the sayd dog was filled, ye shoulde not be meruailed if he hath well deserved sē to be buried honestly , & worshipfully among the men, he was all filled with humaine wit as well in this lyfe as in the article of death. And then y bishop sayd: howe may that be, rehearle to me then all hys life. Certaynelye right reverend father ye ought well to knowe y when he was at tharticle of death , he woulde make his testament , & the dog knowyng your great neede and indigence , he bequeathed you an hundred crownes of Gold. The which I bring now unto you . And the Bishop for lene of the moneye he assayled the priest , and also graunted she sayd sepulture , and therefore sinner causeth all things to be graunted or done.

The viii. Fable is of the Foxe, the

Cocke, and of the

Dogges.

All the fallyng or payment of them that mocked other , is to be mocked at the lasse as it appeareth by this present Fable.

Fable of a Cocke which sometyme sawe a Fore
come toward him sore hongry , and famished,
which Cocke supposed well that hee came to-
ward him but for to eate some Hen , for which
cause the Cocke made all his Vons to sive vp-
pon a tre. He began to crye towarde the Cocke,
good tydings, good tidinges. And after he saluted
the Cocke ryght reverently , and demaunded
of hym thus. O gossippe , what dost thou there
so hys and thy hennes with thee , hast thou not
heard the god tydinges warthie and profitable
for vs. And then the Cocke full of malice aun-
swered to him, nay verely gossip. But I praye
thee tell them vnto vs . Then sayde the Fore to
the Cocke,certainely gossip they be the best that
ever ye heard for ye may goe and talke and com-
mon among all beastes without any harme or
damage & they shal doe you both pleasure and al
service to them possible . For thus it is conclu-
ded & accorded, and also confirmed by the great
counsele of beastes, & yet they haue made com-
maundement that none be so hardy to vere ne-
let in any wise none other , be it never so little
a beast , for the which god tydinges I praye
thee that thou wilst come downe to the ende that
we may goe and sing . Te deum laudamus.
for ioye . And the Cocke knewe well the false-
nesse of the For , and aundered him in this ma-
ner. Certainly my brother and my god frind,
thou haste brought to me ryght god tydinges.

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where more then a C. times I shall thanke thee
and saying these wordes the Cocke lift vp hys
necke and looked farre fro hym , what Gossuppe
wher about lokest thou . And the Cocke aun-
swered unto him in this maner.Certainely my
brother , I see two dogges strongly and lightlye
running bitherward with open mouth, whiche
as I suppose come for to bring to vs the tidings,
which thou hast told vs , & then the Fore shooke
for feare of the two dogs, and said to the Cocke.
God be with you my freinde. It is tyme that I
departe from hence or these two dogges come
nærer, and saying these wordes tooke hys waye
and ranne as fast as hee might , and then the
Cocke demaunded and cryed after him,Gossip,
why runnest thou thus , if the saide peace is ac-
corded thou oughtest not to doubt nothing. Ha
ha,,gossip sayd the Fore for feare, I doubt that
these two Dogges haue not heard the decree of
the peace . And thus when a beguiler is begui-
led, he receiueth the salary or payment whiche
he ought to haue, wherefore let every man kepe
him selfe there from.

P Dgius rehearseth that there were two wo-
men in Rome which he knewe of dyuers
age & fourme , which came to the certysan
because to haue and win some what with their
bodies whome he received, and it happneth that
he knewe the sayrell of both twise , and that
other

other once and so departed. And afterward whē they shouide depart, he gaue to them a peice of clothe, not discerning holwe much one of them shoulde haue to their part and portion, and in parting of the sayde clothe, fel betwene the wo men a strife, because one of them demaunded two partes after the erigence of her worke, and the other the halfe of their persons, eche of them shewing diuersly their reasons. The one saying y she had suffered him twise to do his pleasure. And the other pretended that she was ready and in her was no default. And so forswarde they came to this battel for to depart them, and so their owne and proper husbands not knowyng the cause of their strife and debate, eche of them desending his wifes cause, and from the fighting of the women, it arose & came to theyr husbands with buffets and casting of stones, so long that men ran betwene them, and after the custome of Rome, both the husbandes were brought to prylon, bearing enmitie ech to other and knew nothing the cause wherfore. The sayd cloth is set in the hands of women secrety and is not parted. But it is secretly argued among the wome, in what wise that this matter shalbe denided. And I demaunded of doctors what the lawe is of it. He sayth also that a Merchant of Florence bought a horse of a man, and made his couenant with the seller for xv. Duckets for to pay forthwith in hand y. Duckets,

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cats, and for the rest he shoulde become debtōr; and olwe. And the seller was well content, & so thereupon delinered the horse, and receyued the xv. Ducas. And within certaine ferme, the seller demaunded of the buyer the residue. And then he denied the payment, and bad him holde his couenant, for the buyer sayde that we were accorded that I shoulde be thy dettour, and if I shoulde satisfie and paye, I shoulde no more bee thy debtoř.

HE telleteth also that there was a Carricke or Jene hired into Fraunce for to make warre agaynst the Englishmen, the which Carricke a Gentle man of Fraunce beheld and sawe, and sayde he wold be auenged on him that bare his armes, wherupō arose an altricatio in so muche that the frenchman prouoked the Janway to battele and fight therfore. The Janway accepted the prouocation & came at the day assigned into the field without any aray or habilimentes of warre, and the frenchman came well appoynted into the field that wař ordayneſ. And then the patronē of the Carricke said, wherfore is it that we two this day shoulde fight & make battayle? For I say sayde the other that thine armes been mine, and belonged to me before thou haddeſ them. Then the Janway sayde, it is no nede to make any battel therfore, for the armes that I beare is not þ head of an ore, but it is the boade

of a Cowe, whiche thing so spoken, the peple
Frenchmenne were abashed, and so departed.
halfe mocked.

Also he sayeth that there was a Phisition
dwelling in a telle, whiche was a cunninge
man of that science, and had a seruant a younge
man which made pilles after a certayne fourme
that he shewed to hym, and when this younge
man had dwelied long with hym, and coulde
perfectly make the pilles, he departed from hys
Mayster, and went into a straunge countreye
where he was not knowyne, and let men there
understante that he was a cunninge Phisition,
and coulde give medicines for al manner of ma-
adies and sickenesse, and ministred alwaye
his pilles to cuerye man that came to hym for
one remedy. And it was so that a pore man of
that place where he was, came to him and com-
playned how he had lost his Ashe, & prayed hym
to give to him a medicine, for to finde his Ashe
agayne, & he gave to him the pilles, & bad hym
to receve and take them and he shold finde hys
Ashe, and this pore man did so, and after went
into the fieldes and pastures to looke after hys
Ashe, and so doyng the pilles wroughte so in
his belly that he must nedes go purge hym and
went among the reede and there easid hym and
therer anone he found his Ashe, wherof he beyng
much ioyfull, ran into the towne and tolde and

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proclaimed that by the medicine that he hadde
receined of the Phisition, he had founde hisisse
which thing knownen, all the simple people re-
puted him a much cunning man, which coulde
nothing doe but make pilles. And thus manye
fooles are oft taken for wise and cunning, for
he was deputed for to heale all maner sickenes,
and also to finde Asses.

There was in a certayne towne a Widdowe
ther wooed a Widdowe, for to haue and
wed her to his wife, and at the laste, they were
agreed and sure together. And when a young
woman being seruant with the widdow hearde
thereof, she came to hir mistres and said to her.
Alas mistres what haue ye donee why sayd the
mistres? I haue heard say said the mayde, that
he is a perillous man, for he lay so oft, & knewe
so much his other wife that shew spyd thereof,
and I am sorry thereof that you shoulde fall in
like case. To whom the widdowe unanswered
and sayd: sooth I will be dead, for here
is but sorrow and care in this world.

This was a curteous excuse
of a widdowe, &c
(.)
FINIS.

¶ THVS ENDETH THE SVBTILL
Fables of Escope, Auian , Alphonse, Poge the
Florentine. And first bgynneth the Table or
Register of the lyfe of the sayde Escope,
and so foorth of Auian, Alphonse,
and Poge.
(.)



Dwe Escope excused him before
his Lorde for eating of the
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Howe the goddesse of hospitality
gaue spech of tounge to Escope,
and he was sold. iiij.

Howe Escope deceiveth his fellowes by takinge
the lighter burden which seemed to them the
heaviest. vi.

Of the second sale of Escope. viij.

Howe Crantus brought Escope home to hys
wife. viij.

Howe Crantus broughte Escope into a Gar-
dein. v.

Howe that Escope did beare the present to hys
Mistresse. vi.

Howe Escope made his Ladye to come home a-
gaine. viij.

How Crantus sent Escope to the marketts to
buy of the best meate that he coulde get , and
how he bought nothing but tongues. xiij.

How Escope founde one that cared for nothing
and brought him home to his maister. xiiij.

¶

The Table.

- ¶ The auns were that Elope made to his mayster. xiiii. Hote
- How Crantus promised to drynke all the water in the sea. xvi. Hote
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- Howe Crantus founde his wyse all disconered. xviii. Hote
- Howe Elope found a treasure, and howe Crantus made him to be put in pryon. xx. Hote
- Howe Elope was deliuered out of pryon and how Crantus promised to him libertie and frēdome. xxi. Hote
- Howe Elope was restored to his liberty by the wil of his master Crantus. xxii. T of the
- Howe Elope recited a fable to the Samyens of the Wulucs that sent their ambassadour to the Whepe. xxiii.
- Howe Elope obeyed not the Samicens, but went toward the King of Lindye. xxiv.
- How Elope returned to Samy agayne. xxv.
- How the king commaunded þ Elope shoulde be put to death, and how he was saued. xxvi.
- How Elope was brought before the king, and howe the king commaunded that he shoulde be put in his first estate and dignitie. xxvii. Of the
- How Enus the sonne of Elope departed from his father, and killed him selfe. xxviii. Of the
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- Kyng of Babylon Lycurius. xxxiiij.
Howe Eslope returned to Babylon , and howe
for to be worshipped he did do make a image
of golde. xxxv.
Howe Eslope was betrayed, and howe he rehear-
sed to the Delphines the fable of the Katte,
and of the Frogge. xxxvi.
Howe Eslope ended, & dyed miserably. xxxvii.
How the Delphines sacrificed to their Goddes,
and edified a Temple for to please them for
the death of Eslope. xxxviii.

THVS ENDETH THE TABLE
of the life of Eslope, And heere followeth the
Table of the fyrt booke of
Eslope Fables.



- If the Cocke and the precious
Stone. xxxv.
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¶ Of the Cat and the Man ^{fol. xliij.} In folio. ^{fol. xliij.} eodem
¶ Of the husband and his two wyves ^{fol. xliij.}
¶ Of the Labourer and his Children ^{fol. xliij.} In folio. ^{fol. xliij.} eodem.

¶ The Table of Animal. ^{fol. vij.} In folio.
¶ Of the olde Womman and of the Wimpe. ^{fol. viij.}
¶ Of the Tortoise, and of the other Wyves. ^{fol. viij.} In folio. ^{fol. viij.} eodem
¶ Of the two Crewiffes ^{fol. viij.} In folio. ^{fol. viij.} eodem
¶ Of the Ass and the skyn of the Lyon ^{fol. viij.}
¶ Of the Frogge and the Fox. ^{fol. viij.} In folio. ^{fol. viij.} eodem
¶ Of two Dogges ^{fol. viij.} In folio. ^{fol. viij.} Froke
¶ Of

The Table

Of the Camel and Jupiter	eodem
Of two fellowes	Fo.ci
Of two pottes	eodem
Of the Lyon and of the Bull	eodem
Of the Ape and of his sonne	Fol.rii.
Of the Crane and the Pecock	eodem
Of the Hunter and of the Tygry	eodem
Of the fourre Dren	eodem
Of the Bush and the Auber tree	eodem
Of the Fisher and of the little fish.	ciii.
Of Phebus of the auaricious, and of the enui- nious.	eodem
Of the thare and of the childe that wept	cb.
Of the Lyon and of the Goats	eodem
Of the Crow which was a thirte	god.
Of the villaine and of the yong Bull	cot.
Of the viator or Palmer or Satire	eod.
Of the Dre and the Rat	fo.cviit.
Of the Cowe and her Lord.	eodem
Of the Ape and his two children.	eodem
The Fable of the wynde, and of the earthen Potte.	Fo.cviii.
The fable of the Wolfe and of the Lamb.	eodem

S. m.

The

The Table T

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The Table of Alfonso.

ג'ט

What's your
nation out? ☺

The exhortation of sapience and love (fol. 20v)

The commission of money or pecuniy. 205.

The subtill invention of sentence gyuen by god.

the dark and obscure cause. *One thing* *is* *known*.

The sentence given vpon the pecunye which

was found. *short & very* *thin* *fol. critic.*

The fayth of these fellowes is one ioynt & evident
To all the world the Sichting of them.

The Labourer and the Nightingale and others.
The Nun and the Friar and the scrubbed tree.

The Rhetorician and the crookedbacked . a poem
Of a Disciple and of the father . a poem

~~the whale and of the fox and of the chips — and~~

The husband and the mother and the wife - 200.

Ms. B. 1. 1. fol. 112v

The blind man and his wife, it is said, are

Miss Taylor, of a King, of and his servants.

sel. eodem. *Etiam si non quis alioquin audire*

31 The Big Red Bird Wins Again

The Table of Page 10 11 12 13 14 15

The subtlety of the woman so deceiving her.

— husband **fo. crb**

The woman and hypocrite eodem
The woman known which was d. her husband

*A young woman which accused her husband
of culpe as blame.*

of Europe by Blame
of hunting and banking

Drinking and gathering.

وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ وَالْمُؤْمِنُونَ الْمُؤْمِنَاتُ

10. The following table gives the number of hours worked by each of the 100 workers.

The Table

The Recitation, and of some Monsters eod.
Of the Parsonne, of the Dogge, and of the Bi-
shoppe.

Fo. cxxxi

The Cocke, and of the Dogges. eodem,

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